













THE SELECT

# DIALOGUES

OF

# LUCIAN.

TO WHICH IS ADDED,

A NEW LITERAL TRANSLATION  
IN LATIN,

WITH

NOTES IN ENGLISH.

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BY EDWARD MURPHY, M.A.

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— *verbum verbo curabis reddere fidus.*

HOR.

*Cæca regens Filo vestigia.*

VIRG.

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TO

*Thomas Adderley, Esq;*

CONCERNING

DEDICATIONS.

SIR,

I Really sat down to write you a Dedication ; but judging it somewhat necessary to think a little, before I wrote, and having, for that Purpose, thrown myself into a Posture proper for Meditation, I made the following previous and mature Reflections, which, to me, appear very substantial, and pertinent to the Matter under Consideration.

1<sup>st</sup>, That, for my own Part, I never yet heard a single Mortal acknowledged as being either learned, or great, or good, because such or such a Dicator had so represented him.

2<sup>dly</sup>, That I very much doubt whether, since near the Year *One*, of the *Christian Aera*, any commen-  
-tary Dedication hath contributed much more than one ten-millionth Part toward the establishing of any Man's Character.

3<sup>dly</sup>, That I, therefore, think it incumbent on me, as a Reasoner upon this Point, to conclude, That all the fine and elaborate Encomiums of all the Dedications written since the *Augustan Age*, are (whether true

or false) this Day universally looked upon as so many huge Lies, and Schemes of Flattery and Interest; and are seldom, if at all thought worth the Reading.

4thly, That since the present age is so assuming, as to account all the high Dedicatory Commendations of so many Centuries nothing but crafty, fulsome, sneaking Stuff, (though I have seen some, that, I could swear, had Truth in them) *Therefore*, should the Framing and Inditing of all such Commendations be, for the Present, laid aside by all Sorts of Authors: It being, however, still allowable for excellent Poets to *call upon* and *invite* to their *Aid* and *Assistance* great and learned Men, after the Manner of *Virgil*, or in some such ingenious Way: Any thing to the Contrary in these Reflections notwithstanding.

5thly, (That by the by) while I am writing these same Reflections, I recollect, that the Matter and Manner of this Epistle, as to me it seems to go on, are not very suitable to the Character of a Commentator and Translator, and, therefore, that I had better change them; But (upon second Thoughts) that I find myself to be naturally of a Temper that obliges me to postpone small Matters of Consistency to those of public Utility; and therefore, that I must proceed.

6thly, To observe to you—That I seem to myself to have hit upon the best Expedient by which Credit may still be secured to the future Panygyricks of able Dedicators, *viz.* by an Act of Parliament to the following Purpose (and, to obtain which, I beg you will please to use your Interest) that is to say, 'That from, and after

' the Day of , *etc.* no Author presume  
' in his Dedication to represent his Patron, as the  
' Happiness and Admiration of the Age he lives in,  
' on Account either of his Benevolence to the whole  
' Race of Mankind, or, his often-tempted and still un-  
' shaken Fidelity; or, his most exquisite Taste, and ne-  
' ver-erring Judgement; or, his consummate Know-  
' ledge in all Parts whatsoever both of polite and use-  
' ful Learning: or his utter contempt of all Praise;  
' or these, and innumerable other Perfections, all put

together ; *Except*, the said Author shall, previously, have published the duly sworn affidavits of a competent number of good Judges of Merit and Knowledge (who have been Ear and Eye-witnesses of the said Patron's prodigious Accomplishments, and numberless Acts of Goodness), setting forth and specifying his (the said Patron's) several great Talents, with their exact Extent ; or, if they, be infinite, shewing exactly where they do not end ; and, likewise, when and where, and to whom he hath done those *unheard-of* Services. And, that any Author herein transgressing shall, upon Bill, Plaintiff, or Information, in any of his Majesty's Courts of Justice, be condemned to stand in the Pillory for the space of one Day, and to be pelted, during the said Time, by all whom it may concern, with Volumes of the hardest modern Writings, Tomes of School Divinity, Casuistry, and Metaphysics, and with all Books and Pamphlets containing Principles of new and polite Religion, or no Religion at all ; and further shall during the Year next ensuing, be closely imprisoned and debarred the use of Pen and Ink, and all other Writing Instruments and Implements whatever, receiving daily the Allowance of half a Pound only of brown Bread from the Public, and from his Patron, daily, a Pint of Taplash and no more : And this only, provided the said Patron hath Generosity enough to grant him the said Allowance. And, *Finally*, that the said Author be allowed nothing to read, during the said Year, but mordern Dedications.

*7thly* and *Lastly*—That I myself had better, and that I hereby do wave all Thoughts of writing a Dedication to you, together with your Character therein to be set forth, till the Legislature shall, in their Wisdom, think fit to pass an Act to the above Effect ; thinking what I have to say of you somewhat of a Nature not very meet for a Form of Writing, that at present labours under some Disadvantages through the Infidelity of the Times.

In the mean Time, I shall endeavour to content myself with the Enjoyment of one Pleasure, (from which, or the Truth, on which it is founded, not the united Force of all the Carpers breathing shall ever be able to diminish the least Portion) which is, That of thus publickly acknowledging myself,

S I R,

*Your very-often, and*

*most-generously obliged, and,*

*ever grateful Servant,*

EDWARD MURPHY.

TO

## TWO OR THREE READERS.

IT is well known, that the Tedium, the Inaccuracy, and (in many Instances) the great Ignorance with which Youth have been used to read over the following Dialogues of *Lucian*, have been owing to a Succession of faulty Editions, a loose and distant Translation, a real Difficulty in the *Greek*, arising from long and Transposed Sentences, and an entire Want of proper Illustrations. Hence hath arisen a constant and just Complaint of the Hardship upon Beginners, in their being obliged to pass immediately, from the Gospels in the *Greek* Testament, into an Author circumstanced with so many Difficulties. And yet there was no Help for this Hardship, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well suited to tender Understandings.

These were the Considerations that prevailed on me to engage in the following laborious Work; and the Particulars, I proposed to myself in the Execution of it, were,

*First*, to correct the text of the current Edition.

*Secondly*, to make a strictly literal Translation of the same into *Latin*, inserting no Words of my own but such as were explanatory, by being fairly to be

understood in the Original, and placing the whole in nearly the exact Grammatical Order. And,

*Lastly,* To Illustrate the Text with Explanations from History, Mythology, and a strict Consideration of the Author's Language, Sense, and Humour.

To these Designs I added a Resolution to endeavour, that every single Word of my Translation should be the most properly expressive of its respective original Words that the *Latin* Tongue could afford; Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accomplish. However I have succeeded in this Part of my Design, my Intention was, to fix the precise corresponding Significations of as many *Greek* and *Latin* Words, as came within the Compass of this Work.

With Regard to my Notes, I must observe, that, however executed, they are the first that, to my Knowledge, have ever been made to this particular Collection of *Lucian's Dialogues*: and that I would have written them in *Latin*, but for the following Considerations, which I think of much more Importance than the Notes themselves.

I am humbly of Opinion, that the *Latin* of all our Commentators upon the Classics abounds with stiff and affected Expressions, cant Phrases of the ancient Comedians, and a great mixture of mere Modernisms; So that, by the Time a Youth hath gone through his Course of Humanity, both at School and the University, he probably hath read as much, if not more, of this Sort of Language, than of pure *Latin*. And, as quaint Expressions, and such as correspond with the modern Modes of Speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine *Roman Style*. And to this alone, I am persuaded, is justly to be attributed, that, of such a Variety of modern Writers in the *Latin* Tongue, so very few can be said to have written with tolerable Purity: which is a great Disadvantage, and often a Discredit to the Subjects they have treated.

Hence am I indued to think, that it had been greatly for the Interest of Learning, had no Comments upon the Classicks been ever written, but in the Language of the Country for whose Use they were first intended. For, if any other Country saw an Improvement to be gained by the Reading of such, it might with equal Information, but no Detriment, read them translated into its own Langnage. So that hence the Learned, having never read any but pure *Latin*, could scarce have known any other; and therefore must the Writers among them have formed a far better Style from their unmixed Fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the Hopes of succeeding in such a *Latin* Style as I judge requisite; I have declined the Attempt, lest I should contribute to hurt the Taste of such as shall happen to read the following Edition.

But to what I have above advanced it may be objected, That, if Youth had not their Comments in *Latin*, they must lose the Benefit of reading, at least as much more of that Language, as they can by perusing only the bare Text of the *Latin* Classicks; and, therefore, that, though there may arise some little Disadvantage to the Learner with Regard to the future Purity of his Phrase and Style; yet it will be amply made up to him in the Swiftness of his Progress, and the far greater Extent of his Knowledge in the *Latin* Tongue.—Now I am much mistaken, if I have not, by Experience, found that this Objection is of little, or no Weight. For I have always observed, that it costs Boys as much, nay I will venture to say, more of their Time, to make themselves Masters of the *Latin* Comments upon a Lesson, than it would to understand the Lesson itself, had they the Explanations of the difficult Parts of it in a Language intelligible upon Sight. And, if this be the Case, would it not be far better for them to spend that large Portion of spare Time, which such prompt Explanation would afford them, in Reading more of the pure Classick Text, than in imprinting upon their Minds barbarous

and insipid Modes of Speech? And is it not evident that this, far from retarding their Progress, would, in Fact, doubly forward it, and that with the most elegant, as well as the soundest Improvement?

But here again I may be asked, Why I have not (upon this Principle) instead of a very unelegant *Latin* Translation, chosen to make an *English* one! For, is not this literal *Latin* of mine, in the uncouth Grammatical Order, very unclassical and vitiating to a *Latin* Ear and Taste? I own it is: And the Objection is just. But then this, and the like Evils, are not to be avoided while we want *Greek-English* Lexicons, which, together with *English* Translations of all good *Latin* Comments, would best contribute to the Prevention or *Gothism*, in all future *Greek* and *Latin* Writings, or Performances, whatsoever.

I shall now beg Leave to mention three Evils which appear to me in the present Method of Education, and which seem to tend in some measure to the Extirpation of Letters. If I am mistaken I hope that Gentlemen of better judgment will pardon me, for, in Truth I mean well.

The *first* is, an immoderate Use of literal Translations—I have, in Compliance with the prevailing Usage, bred up several, and some of very good Parts, with the Help of all the literal Translations I could get. And, foreseeing the Consequence of letting them come at the Meaning of what they read, with so much Ease, I always insisted, both in their Lessons and Repetitions, upon a most accurate Account of their Business in every Particular. At length, when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the University, they neither could write *Latin*, nor construe Authors that were new to them near so well and readily as I have known others do upon much less Reading in the old Method, in which they were obliged to use great Attention and Industry.

From this Experience then, I am convinced, That what Youth thus easily get, they as easily forget; and that the Meaning of a certain Portion, gained by the

Excercise of their Sagacity and Invention, renders them more expert, and leaves a more lasting Impression, as well as a more enlarged Knowledge in their minds, than ten Times as much gained with Ease and Oscillancy, by the Help of a literal Translation.—And I, therefore, am persuaded, that the Use of literal Translations is most detrimental to Learners, if continued after they have received an accurate and sufficient Introduction into the language they are to learn; that is, have gained a competent Knowledge of Words, and the Nature of Grammatical Order. The Mind, constantly kept in these leading-strings and Go-Carts, never arrives at that Vigour and Activity that result from a due Exercise of her Powers.

The *second* Evil that appears to me in the Modern Method of *Teaching* is, the neglect of making Youth get the best and most charming of their School Authors by Heart. This, besides the great Improvement of their Memories, hath heretofore left such strong and lively Impressions of the greatest Geniuses upon the Minds of Youth, that they have often produced such Exercisœ both in Prose and Poetry, as delighted, if not astonished learned Men. And hence have they, when Men, adorned both their Conversations and public Speeches with such pertinent, beautiful, and illustrating Quotations and Instances, as made what they uttered at once, both delightful and decisive. The Decay of Learning is from nothing more evident, than from the very rare Use, or rather, entire Want of these Ornaments, and Imitations of the Antients; In the Room of which is daily substituted, in Writings a deal of dull, dry Stuff, and, in Discourse, much cold and Insipid Cant; all owing to the Neglect of imprinting a Taste of the most sublime and beautiful Conceptions, and of the most lively, strong, and polite Expressions upon the Minds of Youth by making them commit to Memory the greatest Productions of the Wit of Man.

The *third*, and greatest Evil, is That of sending Youth to the University, with a most insignificant Stock of Reading. It is grown a general Custom to hurry

them thither, as soon as they have read over a few of *Lucian's Dialogues*, *Horace*, and a little of *Homer*; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small Portions of inferior Authors, with so little understanding, that they have now entirely forgot them. It is a melancholy Reflection to all Lovers of Learning, and their Country, to think how many do yearly enter into the learned Professions thus prepared or finished with a Trifle more gained at a College; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the Course they should have gone through, or furnished with very little more than they entered with; it being impossible even for Parts or Industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal Consequence of thus entering them at once Children and uninstructed is, solemn Ignorance in Physic, low and wicked Tricks in the Law, and a scandalous Inability in Divinity, attended with such a Contempt of the Clergy, as must finally establish Irreligion, or, in another Word, Vice. Not to mention the Want of Learning and Eloquence in those Assemblies, which, without both, can never be held and conducted with proper Credit, and due Advantage to the Nations who intrust them with their greatest Concerns.

But all these Evils will be removed when certain Gentlemen, who have it in their Power, shall think proper so to do; and I enjoy the Hopes of seeing it soon done in one of these Kingdoms, in a University wherein, if I am well informed is read with great Strictness the best and the finest College-Course of Learning in the World; and some of whose Governors, I am assured, are Gentlemen of such Genius, Learning, and Spirit, as must make the Promotion of Letters their most constant Pursuit, and their highest Pleasure. From such alone can be expected a Regulation, that will absolutely exclude all raw and ignorant Youth from entering the University; and such

alone are capable of despising the Loss of having fewer Pupils, till such a Regulation can take Effect, which, I am persuaded, cannot possibly exceed two Years after its institution.

In the mean Time, if any single and singular Father or Son, or rather, both together, should accidentally read these Sentiments, and very accidentally join in them, let them (if the Youth aspires to be a useful and a shining Man) further join in the following Resolution, which I here set down for the Sake, or even the Hope, of gaining over such a Youth to a glorious Ambition of emerging from the thick, and gross, and mean Obscurity that at present overwhelms the Minds of most of those who should be the Lights and Ornaments of the Public. The Resolution is this That such a Youth quit not the Schoo , till he is as perfect, as a very good Master can make him, in every single Word of the following Books, *viz.* Caes. *Comment.* Quint. Curt. Sallust's *Wars of Catil.* and Jugurtha. *The five first Books of Livy.* *The select Orat.* of Cicero. *All Virgil except his juvenile Works.* Hor. and Juv. (*except the improper Parts*). Pers. *The four first Plays of Terence.* St. John's *Gospel.* Leusd. *Compend.* *These Dial.* of Lucian. *The four first Books of Xen.* Cyr. Epict. and Tab. Ceb. *The eight first Books of Hom.* Il. Hesiod. *The Idyl.* of Theocrit. Hero and Leand. and OEdip. of Sophocles.

He who will not, before he enters the University, read the above, or an equal Quantity of *Greek* and *Latin*, and that, every Word most accurately and perfectly, nay till each Author, being but thought of, seems to chime in his Head, and his very Manner of Thought and expression to occur to him most strongly, nay distinctly, from that of every other Author he hath read; he, I say who will not thus read, and this, or at least very nearly this Quantity of the best *Greek* and *Latin* Authors, shall not, if he hath but middling Parts, go through a College Course, with any tolerable Credit or improvement, but shall end it (as is generally the Case) nearly as ignorant, or very probably, more so, than when he began: And, if he

hath even strong and bright Parts, it will cost him infinite Toil to obtain the Knowledge and Name of a Scholar. But, the above Authors being read, as is here proposed, a Youth but of ordinary Abilities shall be able to gain a great Stock of Learning, and even to pass for a bright Man: And he, on whom God hath bestowed extraordinary Talents, shall proceed in his Studies with unspeakable Delight, and prodigious Improvement. He shall become of his Parents and Friends the Pride and Joy; of his Teachers the Boast and Honour; of Arts and Learning the Pillar; of Dulness, Ignorance and Obscurity the Shame; of his Country the Happiness, the Ornament, and the Glory.

*Lucian's*

## LUCIAN's LIFE.

WE have scarce any accounts of Lucian's life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosato, a city of Syria, bordering upon the Euphrates: that, in his younger days, he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that, at length, his fame and his Writings had so recommended him to the emperor Marcus Aurelius, that he made him procurator, or regent, of Egypt; after which, it is said, he died, about the ninetyeth year of his age, leaving one son—Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it hath justly met with little or no credit.

It is true, that Lucian, in his *Philopatris* and *death of Peregrinus* (though some have doubted, whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens, at the same time, to render himself not a little ridiculous, while he uncharily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it, in the least, affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as it too often happens, become very corrupt (like those keen-sensed animals in Homer, which were the readiest to catch the pestilence; I think he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbids their nefarious practices, they are obliged to defend themselves, or attack others, with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunderbolt of an argument, power, they fancy they can bear down all before them. But it is as signal and

singular, as it is a true circumstance of Christianity, that scoffers, free thinkers, and tyrants have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of Providence, that, by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however, afterwards, dignified with the titles of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintances (whose merit probably was little more than that of flattery) these things, I say, (besides his entire want of candour, while he talks against the Christian religion) prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand (after the Apostles) in pulling down the whole heaven of heathen gods, and clearing away the rubbish of their abominations; and in thereby making room for the Church of Christ, in every part of the earth that was not utterly barbarous.

But, while we dislike his principles, it is impossible not to admire and extol his matchless abilities; for, when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it, at the same time, so ridiculous and odious. It may be doubted, whether any man, of the age he lived in, had so much learning; it may be granted, that no man of that age had finer or stronger sense; it is most certain, that no man, of that or any other age, hath equalled him in the points of irony and true humour; in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.

# ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣ ΑΤΕΩΣ

## ΔΙΑΛΟΓΩΝ

BIBAION ΠΡΩΤΟΝ.

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ΔΙΑΛΟΓΟΣ α.

Κύκλωπος ἢ Ποσειδῶνος.

It may not be amiss previously to observe to the young Reader, that the Design of this First, and such other *Dialogues* of *Lucian* as have taken their Rise from Ancient Mythology, was to ridicule the Credulity of the *Heathens*, who blindly received the most groundless and inconsistent Fables concerning their Gods and Heroes; and, while they regarded them as so many Historical Truths, were naturally led into a Thousand Extravagances, not only in Point of Opinion, but also in the very Conduct of their Lives. But such *Dialogues* have been, in a more particular Manner, intended as Satires upon the Poets (*Homer* especially) as being the Founders of so much Superstition: Though it must be observed, that those Fictions, considered as mere Machines in *Homer's* Poems, are surprising and beautiful, and well deserve that Commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian* too knew this very well: But Men of his satirical Turn, rather than not be witty, are apt to ridicule even the Excellencies of others. The Truth is, it was not so much the ingenious Poet, as the silly credulous World, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's Travels* in *Homer*, where *Polypheus*, the *Cyclop*, caught *Ulysses*, with several of his Crew, in his Cave; and, having devoured two of them, reserved the rest for other Meals. But *Ulysses*, having given him two or three large Goblets of Wine, with which he washed down his *Grecians*, took the Opportunity, as he lay intoxicated, and with the Giant's own Olive Staff (one End of which he had first sharpened, and made red hot in the Fire) thrust out his Eye (for he never had but one, and that of a large size) and then made his escape with the rest of his Companions.

ΚΥΚΛΑ. **Ω** ΠΑ'ΤΕΡ οῖα πέπονθα ὑπὸ τοῦ καταράτε  
ξένη, ὃς μεθύσας ἔξετύφλωσε με, κοιμωμένῳ  
ἐπιχειρήσας. ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὁ Πο-  
λύφημε; ΚΥΚΛΑ. Τὸ μὲν πρώτον "ΟΥΤΙΝ ἴαυτὸν ἀ-  
πεκάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλχες. 'Οδυσσεὺς ὁ-  
5 γομάζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακῆσιον,  
ἔξι Ἰλία δ' ἀνέπλει. 'Αλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ  
ἐνθαρσὸς ὦν; ΚΥΚΛΑ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς  
νομῆς ἀνασρέψας, πολλάς τινας ἐπιβύλευοντας διλογότι  
10 τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα <sup>1</sup> τῇ θύρᾳ τὸ πῶμα (πέ-  
τρα δέ ἐσι μοι παρμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυ-  
σάμενος ὁ ἔφερον δένδρον ἀπὸ τῆς ὄρυξ, ἐφάνησαν ἀποκρύπ-  
τειν αὐτὰς· πειρώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας,  
ῶσπερ εἰκὸς ἦν, κατέφαγον ληστὰς ὄντας. <sup>2</sup>Ἐνταῦθα ὁ πα-  
15 ιγρυγότατος ἐκεῖνος, εἴτε 'ΟΥΤΙΣ, εἴτε 'Οδυσσεὺς ἦν, δίδω-  
σι μοι πιεῖν <sup>2</sup> φάρμακόν τι <sup>3</sup> ἐγχέας, ηδὺ μὲν καὶ εὔσμορον,  
ἐπιβύλευτότατον δὲ καὶ ταραχωδέσατον. "Απαγτα γὰρ  
εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αυ-

1. τῇ θύρᾳ τὸ πῶμα] By θύρᾳ here, he means not a *Door*, but the *Mouth* of his *Cave*. For the *Savage* *Polyphemus* knew nothing of the *Habitations* of *Men*, and, agreeably to his *rude* and *wild* *Notion*, calls the *Rock*, which he used for a *Door*, τὸ πῶμα, *the Cover*, or rather, here the *Stopper* of the *Mouth* of his *Cave*.

2. φάρμακόν τι] *Some strong Dose*. He knew no other Name for it, being an *utter Stranger* to *Wine*. *Φάρμακον* often signifies *Poison*. Ἐδεδοίκει μὴ ἐν τῷ κρο-  
τλῷ φάρμακα μεμίγμενα εἶναι. *Xen.* *Cyr.* *Pæd.* *Lib.* i. And here *Polyphemus* might well think, that what he had drank was some Sort of *Poison*, and so have used the Word, in this Meaning.

3. ἐγχέας] This is an extraor-

dinary Participle from the Verb ἐγχέω. The Formation by which it becomes such is this: 'Εγχέω fut. ἐγχέντω (like πλέω, εύσω, and the like) aor. 1. ἐνέ-  
χενσα, and, by losing σ, ἐνέχεναι; and again, by losing υ, ἐνέ-  
χεα, which, running through the Mood, will end in the Participle ἐγχέας. This I translate, *postquam infuderat*, in order to give nearly a just Notion of the Time or Tense. For this Reason, I shall frequently in the Beginning of my Translation, turn the Particles of the Aorists, by *postquam*, or *cum*, and the Verb; but, further on, into *Ablatives absolute*, when I cannot have the *Latin* Participle of the Preter-tense of a Verb Dependent, as ἐπέπων *locutus*, ἐπιχειρήσας *adortus*. &c.

τὸ ἀγερέφετο, καὶ ὡς ἔτι ὅλως ἐν ἐμαυτῷ ἦ μην. Τέλος δὲ, ἐς ὑπονοματοσκάθην· ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθένδοντα· καὶ ἀπὸ ἐκείνης τηφλὸς εἰμί σοι, ὥς Πόσειδον. ΠΟΣ. Ως βαθὺν ἐκοιμήθης, ὥς τέκνον, ὃς ὡς ἔξεθορες μεταξὺ τυφλόμενος; ὁ δὲ δέντρον Οδυσσεὺς πῶς διέφυγεν; καὶ γάρ ἂν ἐν οἴδι ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. Αλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λαθοίμι ἔξιόντα. Καὶ καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεῖς τὰ πρόσωπα ἐς τὴν γομὴν, ἐντειλάμενος τῷ ιριῳ 10 ὅπόσα ἔχρην πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μαρθίνω, ὑπὲρ ἐκεινοῦς ὅτι γε ἐλαθεν ὑπεξελθών σε. Αλλὰ τὰς ἄλλας γε Κύκλωπας ἔδει ἐπιβούσασθαι ἐπ' αὐτὸν. ΚΥΚΛ. Συνεκάλεσα, ὥς πάτερ, καὶ ἦκον ἐπεὶ δὲ εἴροντο τὰ ἐπιβλεύοντος τὸ ὅγομα, καγῶ ἔφην, ὅτι "ΟΥΤΙΓ οὐσι, μελαγχολῶν οἰηθέντες με, ὥχοντο ἀπίοντες. Οὕτω κατεσφίσατό με ὁ κατάρατος τῷ ὄνόματι. Καὶ ὁ μάλιστα ἡλιασέ με, ὅτι καὶ ὄνειδίζων ἐμοὶ τὴν συμφορὰν, "Οὐδὲ ὁ πα- "τὴρ (φησίν) ὁ Ποσειδῶν ιάσεται σε." ΠΟΣ. Θάρσει, ὥς τέκνον, ἀμυνθῆμαι γάρ αὐτὸν, ὡς μάθη, ὅτι εἰ καὶ πήρωσίν 20 μοι ὀφθαλμῶν ιασθαι ἀδύνατον, τὰ γὰν τῶν πλεόντων τὸ σώζειν αὐτὸς καὶ ἀπολύναι ἐπ' ἐμοὶ πρόσεξι. Πλεῖ δὲ ἔτι.

1. προσέτι] The best Editions add προσέτι to ἐτύφλωσε; and, accordingly, the other Translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a Finger upon Polyphemus, how could he προσέτι, moreover, do any violence to him? For this Reason, I have taken the Liberty to sub-

join προσέτι to πυρώσας γε. So that the Sense of the Whole may literally run thus: 'Ο δὲ ἀποξύσας τὸν μοχλὸν. But be having sharpened a Stake, καὶ, and (not content with sharpening it) πυρώσας γε προσέτι, having, moreover, made it red hot in the Fire, ἐτύφλωσέ με, blinded me, &c.'

## ΔΙΑΛ. β'. Μενελάς καὶ Πρωτέως.

This Dialogue is a ridicule upon that Part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the Instructions of the Nymph *Eidutha*, seized *Proteus*, her Father (a Prophet and Sea-God, who could change his Form and Appearance to what he pleased) and learned from him, how he might escape from the Island of *Pharos*, where he was detained by contrary Winds.—The Conversation of *Menelaus* and *Proteus*, in *Homer*, upon that Occasion, is here particularly ridiculed.

ΜΕΝ. **Α**ΛΛΑ ὅδωρ μὲν γίνεσθαι, ὡς Πρωτεῦ, όντες ἀπίθανον, ἐνάλιον γε ὄντα, καὶ δένδρον ἔτι φορητόν, καὶ ἐς λέοντα ὅπότε ἀλλαγεῖν, ὅμως ύδε τύπο τοῦ οἴκου πίσεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάττῃ οἰκεύτα, τύπο τοῦ πάντα θαυμάζω, καὶ ἀπισῶ. ΠΡΩΤ. Μή θαυμάσῃς, ὡς Μενέλαε, γίγνομαι γάρ. ΜΕΝ. Εἴδον καὶ αὐτός. Ἀλλά μοι δοκεῖς (εἰρήσεται γάρ πρός σε) γοντείαν τίνα προσάγειν τῷ πράγματι, καὶ τὸς ὄφθαλμοὺς ἔξαπατᾶν τῶν ὄρώντων, αὐτὸς ύδεν τοιῶτο γιγνόμενος. ΠΡΩΤ. Καὶ 10 τίς ἀνὴρ ἀπάτη ἐπὶ τῶν ὄτων ἐναργῶν γένοιτο; όντες ἀνεργόμενοις τοῖς ὄφθαλμοῖς εἰδεῖς, ἐς ὅσα μετεποίησα ἔρχατίν; εἰ δὲ ἀπισεῖς, καὶ τὸ πρᾶγμα <sup>1</sup> φευδεῖς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὄφθαλμῶν ισαμένη, ἐπειδὰν πῦρ γένωμαι, προσέγεγκέ μοι, ὡς γενναίοτατε, τὴν χεῖρα εἴσῃ γάρ, εἰ 15 ὄρῶμαι μόνον, οὐ καὶ τὸ καίειν τότε μοι πρόσεσιν. ΜΕΝ. Οὐκ ἀσφαλῆς οὐ πεῖρα, ὡς Πρωτεῦ. ΠΡΩΤ. Σὺ δέ μοι, Μενέλαε, δοκεῖς οὐδὲ πολύπτων ἐωρακέναι πώποτε, ύδε ὁ πάσχει ὁ ἰχθὺς ὃς τοι εἰδένει. ΜΕΝ. Ἀλλὰ τὸν μὲν πολύπτων εἰδον. <sup>2</sup> Α πάσχει δὲ, οὐδέως ἀν μάθοιμι παρά σε. 20 ΠΡΩΤ. Οποῖα ἀν πέτρα προσελθῶν, ἀρμέσῃ τὰς <sup>2</sup> κοτύλας.

1. φευδεῖς.] *Grævius* would have it φεύδης, agreeing with φαντασία; and, I think, with good Reason.

2. κοτύλας.] *Suidas* says, that κοτύλη properly signifies a *Cup*, and that hence it hath been used to signify the *Cavity* or *Hollow* in one Bone, for the Reception

of the Head of another. The Fish, called *Polypus*, hath little *Cups* or *Cavities* along the Inside of its Claws, which it applieth to any thing it grasps, and, with them performing a Kind of Suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

λας, καὶ προσφύς ἔχεται καλὰ τὰς ἀπλεκτάνας, ἐκείηνη ὄμοιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χρόαν, μιμούμενος τὴν πέτραν, ώς ἐάν λάθη τοὺς ἀλίεας, μὴ διαλλάττω, μιδὲ φανερὸς ὡν διὰ τοῦτο, ἀλλ' ἔοικως τῷ λίθῳ. MEN. Φασὶ ταῦτα τὸ δὲ σὸν πολλῷ παραδοξότερον, ὡς Πρωτεῦ. 5 ΠΡΩΤ. Οὐκ οἶδα, ὡς Μενέλαος, τίνι ἀν ἄλλῳ πισένσειας, τοῖς σεαυτῷ ὄφθαλμοῖς ἀπισῶν. MEN. Ἰδὼν εἶδον. Ἀλλὰ τὸ πρᾶγμα τερασίου, τὸν ἀυτὸν πῦρ καὶ ὕδωρ γίγνεσθαι.

1. *πλεκτάνας.*] A Kind of Fish, so fast, that it bursts the small Claws, which the Polypus twines about some Sort of Shell-  
Fish, so fast, that it bursts the Shell, and so gets the Fish for its pains. *Plin. ibid.*

### ΔΙΑΛ. γ'. Πόσειδῶνος καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the Fable of *Arion*, but also with *Herodotus*, and his own Cotemporary *Plutarch*: the Former of whom, after his usual Manner, relates this Story with an Air of Gravity; and the Latter hath not scrupled to introduce it, as told by an Eye-witness, in the Company of the Seven Wise Men of *Greece*, and as credited by every one of them. *See Herod. in Clio. and Plut. in Sympos.*

ΠΟΣ. **Ε**ΥΓΕ, ὡς Δελφῖνες, ὅτι αἱ φιλάκιθρωποι ἐστε καὶ τάλαι, μὲν τὸ τῆς Ἰητῆς παιδίον ἐπὶ 2 τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μεῖψα τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κιθαρῶδὸν τύτον τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξενίξω ἐς Ταίναρον ἀντῆ σκευῆ 5 καὶ κιθάρῃ ωδὴ περιεῖδες κακῶς ὑπὸ τῶν γαυτῶν ἀπολύμενον. ΔΕΛΦ. Μή Θαυμάσοης, ὡς Πόσειδον, εἰ τὰς ἀνθρώπους ἐσποιοῦμεν, 3 ἐξ ἀνθρώπων γε καὶ ἀυτοὶ ιχθύες γε-

2. *τὸν Ἰσθμὸν*] The *Corinthian Isthmus*, called; ὁ Ἰσθμός, the *Isthmus*, by Way of Preeminence.—I will give neither the Geography of the Places mentioned in these *Dialogues*, nor the Stories relating to the proper Names of Men, or Gods, ; because the Geography of any Place is never learned to any Purpose, but by Maps; and the Stories, concern-

ing Men and Gods, are, for the most Part, to be found in Dictionaries. Yet, if any of these Fables or Histories are not to be found in the common Dictionaries, or if the Sense or Beauty of any Part of the Text requires a particular Relation of them, they shall be set forth.

3. *ἐξ ἀνθρώπων.*] The Fable is, that a crew of Sailors, having ta-

νόμενοι. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑ-  
μᾶς κατακωμαχήσας μετέβαλε, δέον χειρόσασθαι μόνον,  
ἄσπερ τὸς ἄλλας ὑπηγάγετο. Ὁπως γέν τὸ καθίστον  
Ἀρίονα τῶν ἐγένετο, ὡς Δειπνί; ΔΕΛΦ. Ὁ Περίαν-  
δρος, οἵμαι, ἔχαρεν αὐτῷ, καὶ πολλάκις μετεπέμπειο αὐτὸν  
ἐπὶ τῇ τέχνῃ. Ο δὲ πλαγίσας παρὰ τῷ τυράννῳ ἐπεθύ-  
μησε, πλέυσας οἴκαδε ἐς τὴν Μηθυμάνην, ἐπιδείξασθαι τὸν  
πλάγιον καὶ ἐπιβάς πορθμείῳ τιὸς πακέργων ἀνδρῶν, ὡς ἔδειξε  
πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αιγαῖ-  
ον ἐγένετο, ἐπιβιλεύστιν αὐτῷ οἱ νῦνται. Ο δὲ (ἡκροώμην  
γὰρ ἄπαντα παρανέων τῷ σκάφει) “Ἐπεὶ ταῦτα ὑμῖν  
“δέδοκται (έφη) ἀλλὰ τὴν ἑσπερίνην ἀναλαβόντα με, καὶ  
“ἄσαντα θρηνόν τινα ἐπ’ ἐμαυτῷ ἐκόντα ἐάσατε ρίψαι  
“ἐμαυτόν.” Ἐπέτρεψαν οἱ νῦνται, Καὶ ἀνελαβε τὴν  
15 σκευὴν, καὶ ἦσε πάνυ λιγυρῶς, καὶ ἐπεσεν εἰς τὴν θάλασσαν, ὡς  
αὐτίκα πάντας ἀποθανέμενος. Εγὼ δὲ ὑπολαβῶν, καὶ ἀνα-  
θέμενος αὐτὸν, ἐξεντάξαμην ἔχων εἰς Ταύρας. ΠΟΣ.  
Ἐπειγὼ τῆς φιλομυσίας ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας  
αὐτῷ τῆς ἀκροδέσεως.

ken *Bacchus*, in the Form of a beautiful Boy, would have carried him off, as a prey. Upon which, the God resumed his own Shape, and turned them all into Dolphins. *Ovid. Met. Lib. iii.*

1. σκευὴν.] By σκευὴν, probably, is meant, here, not his ordinary Dress, but that which he wore as a musician. For great Musicians wore certain Habits peculiar to their Profession: as appears from *Plutarch*, where he introduces *Gorgias*, telling this Story to the Seven Wise-Men,

and saying, That he knew *Arion*, before he came on Shore off the Dolphin's Back, because he wore his ἵναγάντιον κιτριμὸν, the Dress which he wore at the Games: for Musicians, in *Greece*, were wont to contend for Prizes at the Public Games; which extraordinary Occasion, probably gave Rise to a particular Dress.—*Herodotus*, in relating this Story, called *Arion's Dress*, σκεύην. *Lucian*, therefore, probably, uses the same Word, by Way of Mimickry and Ridicule upon his chimerical Narration.

### ΔΙΑΛ. δ'. Ποσειδῶνος καὶ Νηρηΐδῶν.

The Story of *Athamas* and *Nephele* is not completely told in any Dictionary; nor can this *Dialogue* be, fully, understood, without a particular Account of the Latter.

*Athamas*, King of *Thebes*, married *Nephele*. She was a Goddess; but the Mythologists do not tell us, of what Part of the Creation.

Yet, that it must have been of the Clouds, her Name puts out of all Question. *Athamas*, upon some Dislike to her, put her away, and married *Ino*, the Daughter of *Cadmus*, who proved a most cruel Step mother to *Phryxus* and *Helle*, his children by *Nephele*. Wherefore, in order to rid herself of them entirely, she privately caused all the Seed-Corn in *Bœotia* to be parched, so that the next Sowing produced no Crop, and then bribed the Soothsayers to report that there should be none, till *Helle* and *Phryxus* were sacrificed to the Gods. As they stood at the Altar, for that Purpose, their Mother *Nephele*, took them away in a Cloud, and mounted them to the golden Rain, which she got from *Mercury*. This flew away high through the Air with them, and crossed over the *Hellespont*, afterwards so called, from *Helle*'s having then fallen into it. Upon this, *Juno* sent a Fury to *Athamas*, who inspired him with such Rage and Phrenzy, that, when *Ino* appeared to him with her and his own two Children, *Leucabus* and *Melicerta*, he imagined them a Lioness with her two Whelps, and, snatching up *Leucabus*, dashed him against a Rock; whereupon, *Ino* fled away with *Melicerta* in her Arms, and, being closely pursued by *Athamas*, threw herself from the Promontory *Citæron* into the Sea. The Gods, in Pity to them, turned her into a Sea Nymph, and *Melicerta* into a Sea-God, afterwards called *Portumnus*, the God of Havens or Ports. *Hoffman* and *Natal-Comes*.

ΠΟΣ. Τοῦ μὲν σειρὸν τῷτο, ἐς ὃ ἡ παῖς κατηνέχθη,  
Ἐλλήσποντος ἀπ' ἀυτῆς καλείσθω. Τὸν δὲ  
νερὸν ὑμεῖς, ὡς Νηρίδες, παραλαβόσας τῇ Τρωάδι προσ-  
ενέγκατε, ὡς τάφειν ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ. <sup>1</sup> Μη-  
δαμῶς, ὡς Πόστεδον, ἀλλ' ἐνταῦθα ἐν τῷ <sup>2</sup> ἐπωνύμῳ πελά-  
γει τεθάψθω. <sup>3</sup> ἐλεῦμεν γὰρ αὐτὴν οἰκίσα υπὸ τῆς μη-  
τριαῖς πεπονθῖαν. ΠΟΣ. Τῷτο μὲν, ὡς Ἀμφιτρίτη,  
οὐ θέρις. Οὐδ' ἄλλως καλὸν ἐνταῦθα ποὺ κεῖσθαι υπὸ τῇ  
ψάμμῳ αὐτήν· ἀλλ', ὅπερ ἔφην, <sup>4</sup> ἐν τῇ Τρωάδι ἐν τῇ

1. Μηδαμῶς.] Pert enough.

2. ἐπωνύμῳ.] *Cognomini*, which is the Ablat. Case Sing. of the Noun Adject. *Cognominis* —e. — *Lucian* seems to have made a Blunder, here: For how could the Sea be *ἐπώνυμον*, or *called after her Name*, before Men knew of her Fail, so as, from thence, to call the Sea after her Name?

2. ἐπεῖμεν.] One would think there was no great Pity shewn,

in letting her lie where she was. But, perhaps, *Lucian* would represent these *Nereids*, as a Parcel of fleering Baggages, who made a Shew of Concern, but, in Truth, did not care a Rush, what became of the poor young Creature, and were too lazy to give themselves any Trouble about her.

4. ἐν τῇ.] *Grævius* says it should be written, *ἐν τῇ*, &c. and

Χερρόνησῷ τεθάψεται. Ἐκεῖνο δὲ παραμύθιον ἔσαι αὐτὴν, ὅτι μεῖδὲ ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται, καὶ ἐμπεσεῖται ὑπὸ τῷ Ἀθάμαντος διωκομένη εἰς τὸ πέλαγος, ἀπὸ ἄκρως τῷ Κιθαρῶνος, παθόπερ καθίκει ἐς τὴν Θάλασσαν, ἔχοντας τὸν νιὸν ἐπὶ τῆς ἀγκάλης. ΝΗΡ. Άλλὰ <sup>1</sup> κάκείνην τῶτας δεῖσται, χαρισάμενος τῷ Διονύσῳ προφός γάρ αὐτῷ καὶ τίθην ἡ Ἰνώ. ΠΟΣ. Οὐκέτι ἔτω πονηρὰν ὄσταν. Άλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὡς Ἀμφιτρίτη, ωκεῖς ἔξιον. ΝΗΡ. Αὕτη δὲ ἄρα τι παθόσα κατέπεσεν ἀπὸ τῷ κριῶν, 10 ὁ ἀδελφὸς δὲ ὁ Φρύξος ἀσφαλῶς <sup>2</sup> ὄχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γάρ, καὶ δύναται ἀντέχειν πρὸς τὴν <sup>3</sup> φοράν οὐδὲ, ὑπὸ ἀνθείας, ἐπιβάσα ὄχίματος παραδόξη, καὶ ἀπιδύστα ἐς βάθος ἀχανὲς, ἐκπλαγεῖσα, καὶ τῷ θάρμῳ ἄμα σχεθεῖσα, καὶ ἰλιγγιάσασα πρὸς τὸ οφοδρὸν τῆς πλίντεως, ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ κριῶν, ὃν τέως ἀπείληπτο, καὶ καλέπεσεν ἐς τὸ πέλαγος. ΝΗΡ. Οὐκέτι ἔχρην τὴν μητέρα τὴν <sup>4</sup> Νεφέλην βοηθεῖν πιπτίσση; ΠΟΣ. Έχρην. Άλλὰ οὐ μοῖρα πολλῷ τῆς Νεφέλης δυνατωτέρα.

produces the Authority of a *MS.* for the Amendment. He is certainly in the Right; for it is an egregious Blunder to say, *in Troas in the Chersonese*: Because the *Thracian Chersonese* lay on the *European* side of the *Hellespont*, and *Troas* on the *Asiatick*. See *Well's Maps*.

A *Chersonese*, or *Cberrhoneise*, is a Peninsula, or an Island joined to the Continent by a Neck of Land. It is so called from *χερεύεις*, *Terra*, and *νῆσος* *Insula*.

1. *κάκείνην*.] *Her* also. That is, you must save *Ino* too, as you now do *Helle*. But where is the great Favour in saving her, as he does *Helle*, who is actually drowned? The Meaning, then, must be, that he must save *her* too, that is, *her Body* too, as he now does that of *Helle*.

I cannot make Grammar of the Nom. Case *χαρισάμενος*; and,

therefore, think *Lusian* must have writ it *χαρισάμενον*, *σε*, *Te*, being understood — *Grævius* hath found it *χαρισαμένες* in a *MS.* which will make it full Sense and Grammar, because they are all supposed to join in conferring the Favour.

2. *ὄχεῖται*.] *He* speaks, in the present Tense, because *Phryxus* is supposed to be still in Sight, as *Helle* had been drowned, but just before.

3. *φοράν*] I take it that *φοράν*, as it is derived from *φέρω*, here, signifies the great *Velocity* with which — *they* — *were* — *carried*. By *Phryxus*'s being said to bear *against* it, is meant no more, than that he could bear it, without being affected as *Helle* was.

4. *Νεφέλην*.] The Reason, why her Mother, *Nephele*, is supposed to be able to help her, is, that she was a Goddess, and had

## ΔΙΑΛ. ἐ. Ξάνθη καὶ Θαλάσσης.

Homer tells us, in the xxist Book of his *Ilios*, that, in a warm Encounter between the *Grecians* and *Trojans*, several Gods being engaged on both sides, the River (that is, the God of the River) *Xanthus*, seeing *Achilles* slaughtering his Neighbours, the *Pbrygians*, on his Banks, attempted to drown him, by laying all the Ground, on which he fought, under Water: And that *Vulcan* fell upon the Flood of *Xanthus*, with a Conflagration, and almost dried up his whole Channel.

ΞΑΝΘ. ΔΕΞΑΙ μὲ, ὁ Θάλασσα, δεινὰ πεπονθότα,  
κατάσβεσόν μν τὰ τραύματα. ΘΑΛ. Τί  
τῦτο, ὁ Ξάνθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἡφαίσος.  
Ἄλλ' ἀπηθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω. ΘΑΛ.  
Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν μὲν τῆς 5  
Θέτιδος ἐπεὶ γάρ φονεύεται τὰς Φρίγας οἰκέτευσα, ὅδ'  
οὐκ ἐπαύσατο τῆς ὁργῆς. ἀλλ' ὑπὸ τῶν γερῶν ἀπέρραψέ  
μοι τὸν ἥντα, ἐκέντας τοὺς ἀθλίες, ἐπῆλθον, ἐπικλύσαι δέ-  
λων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀρδρῶν. Ἐνίσταο ὁ Ἡ-  
φαίσος (έτυχε γάρ πλησίον τῷ ὥν) πᾶν ὅσον, οἷμα, πῦρ 10  
εἶχε, καὶ ὅσον ἐν τῇ Αἴτη, καὶ εἴποθι, ἄλλοθι, φέρων, ἐπῆλ-  
θε μοι, καὶ ἔκαυσε μὲν τὰς πλεύεας, καὶ μυρίκας ὥπτησε δὲ  
καὶ τοὺς κακοδαίμονας ιχθύς, καὶ τὰς ἐγχένυας. Αὐ-  
τὸν δὲ ἐμὲ 2 ὑπερκαχλάσαι ποιήσας, μικροῦ δεῖν ὅλον  
ξηρὸν εἴργασαι. Ορᾶς δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγ- 15  
καυμάτων; ΘΑΛ. Θολερὸς, ὁ Ξάνθε, καὶ θερμὸς, ὡς ει-  
κός. Τὸ αἷμα μὲν ἀπὸ τῶν γερῶν, Ἡ θέρμη δὲ, ὡς φησί,  
ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὁ Ξάνθε, δις ἐπὶ τὸν ἐμὸν

before shewn her Power, by getting the golden Ram from Mercury for her Children.

1. καὶ τὰς ἐγχένυας] And even my very Eels; which lie far down in the mud.

Καίοντι πτελέαι, καὶ λίται, καὶ  
μυρίκαι  
Τείγοντ' ἐγχένυας τε, καὶ ιχθύες—

*Hom. Iliad. φ',*  
2. ὑπερκαχλάσαι] The other

Translation renders this Word *effervescere*. But it is derived from πάχλη-ίνος, a Pebble; and πάχλάζω signifies to make - that Noise - which Water-running-over-Pebbles - or - Stones - doth. Fire, thrown into Water, makes a Noise not unlike this; so that ὑπερκαχλάζω will signify, to-boil-or-bubble-up violently with - that Sort-of-Noise. Vid. Steph.

νιὸν ὥρμησας, ἥκι αἰδεσθεὶς ὅτι Νηρηῖδος νιὸς ἦν. ΞΑΝΘ. 20 Οὐκ ἔδει ὅν ἐλεῆσαι γείτονας ὅντας τῆς Φρύγας; ΘΑΛ. Τὸν <sup>1</sup> Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος νιὸν ὅντα τὸν Ἀχιλλέα.

1. "Ἡφαιστον ἐλεῖσαι] There was good Reason, why *Xanthus* should take the Part of his Neighbours, the *Pbrygians*. But it is not evident, why *Vulcan* should take that of *Achilles*. The Case was, *Vulcan* had been under very great Obligations to his Mother *Thetis*: For, when *Jupiter* had kicked him down from Heaven, for interposing in a Quarrel between himself and

*Juno*, *Thetis* received and concealed him, till he was taken up into Favour again. This *Vulcan* himself gratefully acknowledges, in the xviiiith Book of *Homer's Ilias*, where he says of her, "Η μ' ἵσαστο ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα. And it was in Return, that he made her an impenetrable Suit of Armour for her Son.

### ΔΙΑΛ. 5'. ΔΙΟΣ, ἈΣΚΛΗΠΙΟΥ, καὶ ἩΡΑΚΛΕΟΥΣ.

This *Dialogue*, possibly, was written, upon Occasion of some Disputes concerning the Merits of *Esculapius* and *Hercules*. Read the Stories of these Two, and of *Omphale*, before you read the *Dialogue*.

ΖΕΥΣ. ΠΑΤΑΥΣΑΣΘΕ, ὡς Ἀσκληπίῳ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἄλλήλας ὥσπερ ἄνθρωποι. Απρεπῆ γάρ ταῦτα, καὶ ἀλλότρια τῆς συμποσίας τῶν θεῶν. ΗΡΑΚΛ. Άλλὰ ἰθέλεις, ὡς Ζεῦ, ταῦτον τὸν φαρμακέα προκαταλίνεσθαι με; ΑΣΚΛ. Νῦ Δία, καὶ ἀμείνων γάρ είμι. ΗΡΑΚΛ. Κατὰ τί, ὡς ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεράύνωσεν, ἢ μὴ θέμις τοιοῦτα; νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετείληφας; ΑΣΚΛ. Ἐπιλέληθας <sup>2</sup> γάρ καὶ σὺ, ὡς Ἡράκλεις, ἐν τῇ Οἴτῃ παταφλεγεῖς, ὅτι μοι ὀνειδίζεις τὸ τῶρ; ΗΡΑΚΛ. Οὐκέντισα καὶ ὅμοια βεβιώται ἡμῖν, ὃς Δίος μὲν νιὸς είμι, τοσαῦτα δὲ τεπόντα ἐκκαθαίρων τὸν βίον, θηρία παταγωνιζόμενος, καὶ ἀιθρώπις οὐβριστὰς τιμωρόμενος· σὺ δὲ ρίζοτόμος εἶ καὶ ἀγύρτης νο-

2. γὰρ.] This particle looks a little extraordinary, in this Place. But I take it to be referred to *ὅτι*, which follows, in the Sentence, and that the Meaning of it is, *ergo*: " "Οτι,

" since, you upbraid me with  
" Fire ἐπιλέληπες γὰρ, you, there-  
" fore, have forgotten; since  
" this might have been objected  
" to yourself."

οὔσι μὲν ἵστις ἀνθρώποις Χρήσιμος ἐπιθῆσεν τῶν φαρμάκων, ἀνδρῶδες δὲ ψδεύ ἐπιδειγμένος. ΑΣΚΛ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ιασάμην, ὅτε πρώην ἀνῆλθες ἡμιφλεγτὸς, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ Χιτῶνος, καὶ μετὰ τοῦτο τοῦ πυρός. Εγὼ δὲ εἰ καὶ μηδὲνδε ἄλλο, οὔτε ἐδύλευτα ὥσπερ σὺ, ὅτε ἔξαγον ἔρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεικώσ, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης Χρυσῷ σανδάλῳ, ἀλλ' ψδεύ μελαγχολίσας<sup>1</sup> ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναικα. ΗΡΑΚΛ. Εἰ μὴ παύσῃ, λοιδορούμενός μοι, αὐτίκα μίλα εἴση, ὡς ψ πολύ σε ὀνίσει 10 ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ρίψω ἐπὶ κεφαλὴν ἐκ τῆς ὑραῖς, ὥστε μηδὲ τὸν Παιήονα ιασέσθαι σε τὸ κρανίον συντριβέντα. ΖΕΥΣ. Παυσάσθε, φημὶ, καὶ μὴ ἐπιταράττειε ἡμῖν τὴν ξυνσίαν, ἡ ἀμφοτέρυς ἀποπέμψομαι υἱᾶς τοῦ συμποσίου. Καὶ τοι εὔγνωμον, ὡς Ἡράκλεις, προκα- 15 τακλίνεσθαι σε τὸν Ἀσκληπιὸν, ἄτε καὶ πρότερον<sup>2</sup> ἀποθανόντα.

1. ἀπέκτεινα] This alludes to a part of the Story of *Hercules*, which is not to be found in Dictionaries, and which is as follows: *Hercules* was married to *Megara*, Daughter of *Creon* King of *Thebes*; about which Time, he made a Descent into Hell to release *Pirithous* and *Theseus*, who were confined there, for their Rudeness to *Proserpine*. During his Absence, the *Thebans* deposed his Father-in-Law *Creon*, and restored *Lycus* to the Crown. *Lycus*, after his Restoration, put many of the *Thebans* who had opposed his interest, to Death; and was just upon the point of murdering *Ampbytrio*, *Hercules*'s

reputed Father, his Wife *Megara*, and also his Children, when *Hercules*, having just then returned from Hell, appeared, and slew *Lycus*. Upon this, *Juno* sent a fury to *Hercules*, who inspired him with such a Fit of Rage and Madness, that, in the Midst of it, he unwittingly killed *Megara* and his own Children by her. *Euripid.* in *Herc.* *Maziv.* and *Senec* in *Herc.* *Furens.*

2. ἀπολανόνται] Jupiter doth not say, because he was first received into Heaven; but, because he died first; Which looks like an humorous Hint at the Absurdity of a dead Man's Setting up for a Deity.

ΔΙΑΛ. Ζ'. "Αρεως καὶ Ερμος.

This Dialogue is intended to expose a real and great Inconsistency, in *Homer*: Who, in the viiiith Book of his *Ilias*, hath introduced Jupiter justly asserting his Superiority over all the Powers of Heaven and Earth, by proposing to let down a golden Chain, &c. as you have it here: And this, after having, in his 1st

Book, represented this same Supreme Power in great Distress, and beholden to the Giant *Briareus*, for releasing him from the Hands of *Neptune* and two Goddesses. This was a vast Weakness, in this prodigious Genius, and shews us, how subject to Error and Impiety is the unassisted Light of the strongest Natural Reason. It is no Defence of *Homer* to say, That he wrote in Conformity to the Mode of Fabling, in his Time. This makes him worse; for it is saying, That he sacrificed the Honour and Dignity of the Supreme Being, to the silly and extravagant Humour of the Age he lived in.

AP. Η ΚΟΥΣΑΣ, ὡς Ἐρμῆ, οἷα ἡπείλησεν ἡμῖν ὁ Ζεὺς,  
 ὡς ὑπεροπτικὸν ἡ ἀπίθανα; “ “ Ἡν ἐθελήσω,  
 “ (φυτὸν) ἔγω μὲν ἐκ τῆς ψράνθ σειρὰν καθῆσω, ὑμεῖς δὲ ἦν  
 “ ἀποκρεμασθέντες κατασπᾶν βιάζητε με, μάτην πονή-  
 δε, “ στετε· ό γάρ δὴ καθελκύσετε. Εἰ δὲ ἔγω δελήσαμι  
 “ ἀνελκύσαμι, ό μόνον υμᾶς, ἀλλὰ καὶ τὸν γῆν ἄμα καὶ τὸν  
 “ θάλασσαν συναρτήσας μετεωρίων.” Καὶ τάλλα ὅσα καὶ  
 οὐ ἀκίνοις. Ἔγω δὲ ὅτι μὲν ἡ καθ’ ἐν’ ἀπάντων ἀμείνων  
 καὶ ισχυρότερος ἐσιν, όπ’ ἀν’ ἀργυρίθειν. Όμοι δὲ τῶν τοσύ-  
 10 τῶν ὑπερφέρειν, ως μὴ καταβαρύτεν αὐτὸν, καν τὸν γῆν,  
 καν τὸν θάλασσαν προσλάβωμεν, όπ’ ἀν’ πεισθείν. ΕΡΜ.  
 Ευφίμει, ὡς Ἀρες· ό γάρ ἀσφαλὲς λέγειν τὰ τοιῶτα, μὴ  
 καὶ τι<sup>2</sup> κακὸν ἀπολαύσωμεν τῆς φλυαρίας. AP. Οἵτι  
 γάρ με πρὸς πάντας ἀν ταῦτα εἰπεῖν; όχι δὲ πρὸς μόνον  
 15 σε, ὃν ἔχεμυθεῖν ἡπισάμην; δη γὰν μάλιστα γελοῖον ἔδοξε  
 μοι ἀκόντι μεταξὺ τῆς ἀπειλῆς, όπ’ ἀν δυναίμην σιωπῆσαι  
 πρὸς σε. Μέμνημα γάρ ό πρὸ πολλῶ ὅπότε ὁ Ποσειδῶν,  
 καὶ ἡ Ἡρα, καὶ ἡ Ἀθηνᾶ ἐπανασάντες ἐπεβύλευσαν ξυδῆσαι  
 αὐτὸν λαβόντες, ως παντοῖος ἦν δεδιώς, καὶ ταῦτα, τρεῖς  
 20 σύντας. Καὶ εἰ μή γε ἡ Θέτις κατελέγεται ἐκάλεσεν αὐτῷ  
 σύμμαχον Βριάρεων ἐκατογχείρα ὄντα, καν ἐδέδετο αὐτῷ  
 κερωνῶ καὶ βροντῆ. Ταῦτα λογίζομένω, ἐπήει μοι γελᾶν  
 ἐπὶ τῇ καλλιρρήμοσύνῃ αὐτῶ. ΕΡΜ. Σιώπα, εὐφίμει.  
 Οὐ γάρ ἀσφαλὲς ότε σοι λέγειν, ότε ἐμοὶ ἀκέντι τὰ τοι-  
 25 αῦτα.

1. καθ’ ἐν’] Pro καθ’ ἐνε.

2. κακὸν ἀπολαύσωμεν.] To say,  
 Enjoy a Misfortune, is a Manner  
 of Expression, which is warrant-  
 ed by what is called the Figure

Catachresis; that is, the Abuse,  
 or Misapplication of Words. So in  
 Latin, *Tu scabie frueris*, &c. Ju-  
 ven.

## ΔΙΑΔ. ί. Διογένες καὶ Πολυδευκός.

The Folly of the ancient Philosophers, in several Instances, and some of the Vanities and Vices of Mankind are, here, exposed.

ΔΙΟΓ<sup>Ω</sup> Πολυδευκός, ἐτέλλομαι σοι, ἐπειδὸν τὸ  
χισα ἀνέθης (σὸν γάρ ἐστι οἶμαι ἀνθεῖναι  
αὔριον) ἦν πειθῆς<sup>2</sup> Μένιππον τὸν κύρια (εὖροις δὲ) ἀν-  
δύτὸν ἐν Κορίνθῳ κατὰ τὸ<sup>3</sup> Κράνειον, ἢ ἐν Δυκείῳ τῶν  
ἔριζοντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν  
πρὸς αὐτὸν, ὅτι — “Σοὶ, ὦ Μένιππε, κελεύει ὁ Διο-  
γένης, εἴ σοι ικανῶς τὰ ὑπὲρ γῆς καταγεγέλασα, ἥκειν  
“ἐγθάδε ποκλῷ πλεῖον ἐπιγειστόμενον. Ἐκεῖ μὲν γάρ<sup>4</sup> ἐν  
“ἀμφιβόλῳ σοι ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γάρ ὄλως  
“οἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, όπαση<sup>5</sup> βεβαίως<sup>10</sup>  
“γελῶν, καθάπερ ἔγων τούτῳ μάλιστα ἐτειδάντες τὸ  
“πλευτίας, καὶ σατράπας, καὶ τυράννος, ὅτω ταπεινός,  
“καὶ ἀσήμιας, ἐκ μόνης οἰμωγῆς διαγιγνωσκομένης, καὶ ὅτι  
“μαλθακοὶ καὶ ἀγερεῖς εἰσι, μεμυημένοι τῶν ἄτω. ” Ταῦ-  
τα λέγει αὐτῷ, καὶ προσέτι, “ἐμπλησάμενον τὸν πέραν<sup>15</sup>  
“ἥκειν<sup>6</sup> θέρμων τε πολλῶν, καὶ εἴ πειθῆσθαι εἴροι ἐν τῇ τριόδῳ

1. ΔΙΟΓ.] This *Diogenes*, the *Cynic* Philosopher, being asked, Why he was called the Dog? made Answer, “ Because I fawn upon those who give me any Thing, and snarl at those who do not, and bite Rogues.” *Diog. Laert.* Lib. vi.

2. Μένιππον] Another *Cynic*; of whom little is recorded, except that, having grown rich by Usury, he was robbed, and, thereupon, hanged himself. *Ibid.* Segm. 100.

3. Κράνειον.] The *Craneum* was the Philosophy-School built upon an Hill near *Corinth*, and so called from Κρανίον, *Caput*. The *Lyceum* was that at *Athens*, so called from Λύκειος, a Name of *Apollo*.

4. ἐν ἀμφιβολῷ.] *In a Doubt*, that is, upon no sure *Grounds*. For no Man that knew, whether he had a Right to laugh at another, because there was no Certainty of living beyond the Grave; and it was, therefore, seemingly wise in every Man to please himself; so that he was no just Object of the Ridicule of another.

5. βεβαίως.] *Upon-good Grounds*. As if he had said, “ It is here, in this other World, that all the Vice and Folly of the Former appear indisputably real Vice and Folly; and, therefore, here, you are sure they deserve your Laughter and Contempt.”

6. Σίρμων] *Lupins* were a very bitter Kind of Pulse or Pease,

“<sup>1</sup> Ἐκάτης δεῖπνον κείμενον, ἢ ὡρὸν ἐκ<sup>2</sup> καθαροῖου, η  
“τι τοῦτο.” ΠΟΛ. Ἀλλ’ ἀπαγγελῶ ταῦτα, ὁ Διό-  
γενες· ὅπως δὲ εἰδῶ μάλιστα, ὅποιος τις ἔσι τὴν ὄψιν;  
ΔΙΟΓ. Γέρων φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἀπαν-  
5 τι ἀνέμω ἀναπεπταμένον, ἢ ταῦς ἐπιπτυχῆς τῶν ῥακίων  
ποικίλον. Γελᾶ δ’ αὖτις, ἢ τὰ πολλὰ τὰς ἀλαζόνας τύττες  
φιλοσόφης ἐπισκώπτει. ΠΟΛ. Ράδιον ἐνρεῖν ἀπό γε τύ-  
των. ΔΙΟΓ. Βλαστὶ ἢ πρὸς αὐτὰς ἐκείνης ἐγτείλωμαί τι  
τὰς φιλοσόφης; ΠΟΛ. Λέγε, ὁ βαρὺ γὰρ οὐδὲ τῦτο.  
10 ΔΙΟΓ. Τὸ μὲν ὄλον<sup>3</sup> παύσασθαι αὐτοῖς παρεγγύα λι-

as *Pliny* says, Lib. xviii. cap. 14. And *Virgil* in his 1st *Georgic*, terms them, *Tristisque Lupini*. They, therefore, were Food only for very poor People.

1. [Ἐκάτης δεῖπνον] *Cognatus*, upon this Place, observes from *Suidas*, that the Rich, taking Occasion from the monthly Offering to *Hecate*, used to leave a Number of Loaves on the High Roads, for the Poor to take away. This Offering was called [Ἐκάτης δεῖπνον].

2. [καθαροῖς.] Among the Ancients, the People were purified, either after they had buried their Dead, as is done in *Virgil*, after the Burial of *Misenus*; or when any great Wickedness had been committed among them, as in *Homer*, after *Agamemnon* had offended *Apollo* by dishonouring his Priest *Chryses*. It is observable, that the Things, which they used in Order to purify themselves, were of a Purifying or cleansing Nature, being either Water, or Sulphur, or Eggs. The first is used in *Virgil*. *Juvenal* mentions the second, Sat. ii.—*Si qua darentur*

*Sulphura*. And, here in *Lucian*, we find Eggs used.—*Cognatus* says, that it was also used to purify the Assemblies and Theatres.—The Reason, why *Diogenes* charges *Menippus* to bring down some Lupins, the Supper of *Hecate*, and Eggs from a Purification, will appear from considering what is observed above: That the Poor only lived upon Lupins and the High-way-offerings, and, no Doubt, upon Eggs, or any such Scraps left after Purifications; and that the *Cynics* lived like the Poor, or like Beggars; as *Horace* shews, where he says to a *Cynic*—

*Tu poscis vilia rerum  
Dante minor.*

And again—*pranderet olus*—So that this Charge, to bring down Lupins, Eggs, &c. is a Gibe upon that beggarly Way of Living, by which the *Cynics* affected to shew their great Contentedness.

3. [παύσασθαι ληρῶσι.] An Idiom, or particular Way of speaking, put for παύσασθαι ληρῶσιν.

ρύσι, καὶ περὶ <sup>1</sup> τῶν ὄλων ἐρίζεσι, καὶ <sup>2</sup> κέρατα φύσιν ἀλλήλοις, καὶ <sup>3</sup> κροκοδείλες ποιεῖσι, καὶ τοιῶτα ἄπορα <sup>4</sup> ἐρωτῶν διδάσκεσι τὸν οὐν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμεθῆ καὶ ἀπαγδευτον εἶναι φίσεσι, κατηγορεῖτα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ <sup>5</sup> οἰμώζειν αὐτοῖς παρ ἐμοῦ λέγε. ΠΟΛ. 5 Καὶ ταῦτα, ὡν Διόγενες, ἀπαγγελῶ. ΔΙΟΓ. Τοῖς πλεονεῖσι δὲ, ὡν φίλατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ ἡμῶν. “Τί, ὡν μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ “τιμωρεῖσθε ἑαυτὸς, λογιζόμενοι τὰς τόκες, καὶ τάλαντα “ἐπὶ ταλάντοις συντιθέντες, ός χρὴ ἔνα ὄβολον ἔχοντας 10 “ῆκειν μὲτ' ὀλίγον;” ΠΟΛ. Εἰρίσεται καὶ ταῦτα πρὸς ἐκείνας. ΔΙΟΓ. Ἀλλὼ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ τῷ παλαιστῇ,

1. τῶν ὄλων] Some of the ancient Philosophers, as *Epicurus*, maintained, that the Universe was made by Chance. Others, as *Aristotle*, that it existed by Necessity, *i. e.* had no Beginning at all. Others, hitting on the Truth, held that it was the Work of an Almighty God. So *Plutarch*, in his Life of *Pericles*, says of *Anaxagoras*, that he made neither Chance, nor Necessity, to be the Maker, τῶν ὄλων, of the Universe, ἀλλὰ τὸν καθαρὸν οὐν, but the pure Mind, *i. e.* God. *Lucian* derides their endless Disputes about Things they had little or no certain Knowledge of.

2. κέρατα φύσιν.] *Lucian*, here, laughs at *Chrysippus*, who was the notorious Author of many subtil, but silly Arguments, and puzzling Questions; to which he gave Names, according to their Natures. Such as the *Elektra*, the *Achilles*, the *Crocodile*, the *Horner*, &c. The *Horning Sophism* was this: “You have “what you have not lost: You “have not lost *Horns*: “Therefore you have *Horns*.” *Diog. Laert.* in *Chrysip.*

3. κροκοδείλες.] *Chrysippus's Crocodile* was a Sort of puzzling Question. He himself puts it, in the following Manner, to his Purchaser, in *Lucian's Auction of the Philosophers*: “If a *Crocodile* had swallowed down your “Child, and told you he would “spue him up again, provided “you told him the Truth, whether “er, or no, be intended so to do; in “that Case, Whether of the “Two, would you say, the *Crocodile* was determined upon?” I suppose he means that, whether the Person, whose Child was swallowed, answered the *Crocodile*, *You do*, or *You do not*, it would be equal; for the *Crocodile* could contradict either, and so still make sure of the Morsel he had in his Stomach.

4. ἴωατζην.] Alluding to the above Practice of putting Questions.

5. οἰμώζειν.] This is an usual Expression in the Greek Tongue. *Horace* hath adopted it into the Latin: “Nil sibi relictum praeter, *Plorare.*”

ὅτι παρ' ήμιν ὅτε ἡ Ξανθὴ κόμη, ὅτε τὰ χαροπὰ ἡ μέλανα ὄμρατα, ἡ ἐρύθημα ἐπὶ τῷ προσώπῳ ἔτι ἐσίν, ἡ γεῦρα εὔτονα, ἡ ὥμοι καθεροὶ ἀλλὰ πάντα μία ἡμῖν κόνις, φροτὶ, κρανία γυμνὰ τῷ κάλλιτος. ΠΟΛ. Οὐ χαλεπὸν 5αῦτε ταῦτα εἰπεῖν πρὸς τὸς καλὺς ἡ ισχυρύς. ΔΙΟΓ. Καὶ τοῖς πέντεν, ὡς Λάκων, (πολλοὶ δὲ εἰσὶ ἡ ἀχθόμενοι τῷ πράγματι, ἡ οἰκτείροντες τὸν ἀπορίαν) λέγε μήτε δακρύειν, μήτ' οιμώζειν, διηγοσάμενος τὸν ἐνταῦθα ιστορίαν· καὶ ὅτι ὄφοιται τὸς ἐκεῖ πλευτίς ὡδὲν ἀμείνονας αὐτῶν. ΙΟΚαὶ τοῖς Λακεδαιμονίοις δὲ τοῖς<sup>2</sup> σοῖς ταῦτα, εἰ δοκεῖ, παρ' ἐμῷ ἐπιτίμησον, λέγων<sup>3</sup> ἐκλελύσθαι αὐτούς. ΠΘΛ. Μηδὲν, ὡς Διόγενες, περὶ Λακεδαιμονίων λέγε· ως γὰρ ἀνέξομά γε· “Α δὲ πρὸς τὸς ἄλλας ἔφησθα, ἀπαγγελῶ. ΔΙΟΓ. Εάσωμεν τότες, ἐπεὶ σοι δοκεῖ. Σὺ δὲ, οἷς προ-15 εἶπον, ἀπέρεγκε παρ' ἐμῷ τὸς λόγους.

1. ἐρύθημα.] Βάμμα πόκκινον, ἡ τύρρον: “A crimson or red dish “Tincture.” Bourdol.—But I take it, here, to signify the natural Redness of the Cheeks; because he, here, mentions several other, but still all of them natural, Qualities or Perfections.

2. σοῖς] *Pollux* was a *Lacedæmonian*.

3. ἐκλελύσθαι] The *Lacedæmonians* were the hardiest and the bravest People in the World, while the strict Laws of *Lycurgus* remained in Force among them: *Patiens Lacedæmon. Hor. Od.*—But, in *Lucian's* Days, and long before, they were grown very degenerate.

ΔΙΑΛ. Σ'. Πλάτων, ἡ κατὰ Μενίππου.

*Menippus*, here, plagues a Set of vile and effeminate Kings; whose Stories see in your Dictionaries.

ΚΡΟΙΣ. ΟΥ φέρομεν, ὡς Πλάτων, Μένιππον τυτοὺς τὸν κύνα παροικῆντα. “Ωστε ἡ ἐκεῖνον ποῖ καλάσπον, ἡ ἡμεῖς μελομήσωμεν εἰς ἔτερον τόπον. ΠΛΟΥΤ. Τι δὲ ὑμᾶς δενὸν ἐργάζεται, ὁμόνευρος ὁν; ΚΡΟΙΣ. Επει-5δὰν ἡμεῖς οἰμώζομεν ἡ σένομεν, ἐκείνων μεμημένοι τῶν ἄνω, Μίδας μὲν ὑποτί τῷ χρυσί, Σαρδανάπαλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θεσμορῶν, ἐπιγελᾶ, ἡ ἐξογειδί-

ζει, ἀδράποδα καὶ ικαθήρματα ἡμᾶς ἀποκαλῶν. Ἐνίστητε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγάς καὶ ὅκως λυπηρός ἐσι. ΠΛΟΥΤ. Τί ταῦτα φασιν, ὁ Μένιππε; ΜΕΝ. Ἀληθῆ, ὁ Πλάτων, μισῶ γάρ αὐτὸς ἀγενεῖς καὶ ὀλεθρίας ὄντας· οἵς γένεται ἀπέχρησε βιῶνται κακῶς, ἀλλὰ καὶ ἅποθάνοντες ἔτι μέμνηται, καὶ περιέχονται τῶν ἄγων. Χαίρω τοιγαρεν ἀνιῶν αὐτάς. ΠΛΟΥΤ. Ἀλλ' όχι χρή λυπάνται γάρ καὶ μικρῶν σερψίμενοι. ΜΕΝ. Καὶ σὺ μωράγεις, ὁ Πλάτων, ὁμόψυφος ὡν τοῖς τούτων σεναγμοῖς; ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἀν ἐθελήσαμι σαπίζειν ὑμᾶς. ΜΕΝ. 10- Καὶ μὴν, ὁ κακίσσει Λυδῶν, καὶ Φρυγῶν, καὶ Ασσυρίων, οὕτω γινώσκετε, ως οὐδὲ παντομένου μου. Ἐνθά γάρ ἀν ἵπτε, ἀκολυθήσω ἀνιῶν καὶ κατάδων καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ. Ἀλλ' ἐκεῖνα ὕβρις πν, ἂν ὑμεῖς ἐποίεῖτε, προσκυνεῖσθαι ἀξιῶντες, καὶ ἐλευ- 15 θέροις ἀδράστιν ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράπταν οὐ μημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἀφηρημένοι. ΚΡΟΙΣ. Πολλῶν γέ, ὁ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Οστε μὲν ἐγώ χρυσός; ΣΑΡΔ. "Οστε δέ ἐγώ τρυφῆς; ΜΕΝ. Εὔγε, ὅτω ποιεῖτε ὁδύρεοθε 20 μὲν ὑμεῖς ἐγώ δὲ, τὸ γιώθι σαυτὸν, πολλάκις συνείρων ἐπάγομαι ὑμῖν." Πρέπει γάρ ἀν ταῖς τοιαυταῖς οἰμωγαῖς ἐπαδόμενον.

1. καθάρματα.] Κάθαρμα, properly signifies, the *Dirt* that remains after cleansing any Thing; but figuratively, a *wicked Wretch*; because a Person, offered as an Expiatory Sacrifice for the Sins of the People, was supposed to

bear all their Crimes, and was called καθάρμα, *Stephi*: It may here, I think, signify either, *You Off-scourings*; or figuratively, *You-vile*, or, *cursed Wretches*.

2. ἐντρυφῶντες] *Wantonly-abusing* or, *abusing by Way of Sport*.

ΔΙΑΛ. 1. Μενίππη, Αμφιλόχη, καὶ Τροφωνία.

The Impostures of some of the ancient Oracles exposed.

ΜΕΝ.  $\sum$  ΦΩ μέν τοι, ὁ Τροφώνιε, καὶ Αμφιλόχε, νεκροὶ ὄντες, οὐκ οἵδ' ὅπως ταῦν καθίζειώθητε, καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑπειλήφασιν εἶναν. ΤΡΟΦ. Τί δὲ ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαυταὶ περὶ νεκρῶν δοξάζεται; ΜΕΝ. Ἀλλ' 5

ώκ άν εδοξαζον, ει μὴ ζωίτες ή ώμεις τοιαῦτα ἐτέρατεύεθε, ως τὰ μέλλοντα προειδότες, η προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. Ὡ Μένιππε, Ἀμφίλοχος μὲν ὅτος ἄγ εἰδεῖη, ὅτι αὐτῷ ἀποκριτέον υπὲρ αὐτῷ. Ἐγὼ δὲ ὅρως είμι, η μαντεύομαι, ἦν τις κατέλθοι παρ' ἐμέ.—Σὺ δ' ἔσικας ωκείπιδεδημητικέναι Λεβαδεία τὸ παράπανον γὰρ ἡπίσεις σὺ τύτοις. ΜΕΝ. Τί φίς; εἰ μὴ ἐς Λεβαδείαν γὰρ παρέλθω, η ἐσαλμένος ταῖς ὄθόναις, γελοίας<sup>2</sup> μάζαν ἐν ταῖν χερσὶν ἔχων, ἐσερπύσω διὰ τὴν σομίν ταπει-  
10 ὅντος ἐς τὸ στήλαρον, ωκείπιδεδημητικέναι ὅτι νεκρὸς εἰ, ώσπερ ἡμεῖς, μόνη γοντείᾳ διαφέρων.—Αλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ὅρως ἐσιν; ἀγνῶ γάρ. ΤΡΟΦ. Εξ αὐθρώπων τι η δεῖ σύνθετον. ΜΕΝ. Ὁ μάτε ἀνθρωπός ἐσιν, ως φίς, μάτε δεῖς, η συναμφότερόν ἐσιν.—Νῦν δὲ πά-  
15 πά τὸ δεῖ ἐκεῖνο ἡμίτομον ἀπελάλυθε; ΤΡΟΦ. Χρᾶ, ὡ Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὡ Τροφώνιε, ὅ, τι η λέγεις· ὅτι μέν τοι ὅλος εῖ νεκρός, ἀκριβῶς ὄρω.

1. ἐπιδεδημήκεναι.] Not *adisse*, as in the other *Translation*, but *peregrinatus-fuisse,to have sojourned at*. See *Judic. Vocal. Sect. 2.*

2. μάζαν.] *A Cake*, which the Consulters of *Trophonius*'s Oracle were wont to carry into his Cave, to throw to Serpents that were said to infest that Place. *Eras.* in *Adag. de Trophon*.—I do not believe there was one Serpent there, except the Priest

of the Oracle, who made these Cakes a Perquisite.—This Imposture, probably, was an Imitation of that of the Priests of *Bel*, who daily got twelve great measures of Flour, forty Sheep, and six Vessels of Wine sent in to that Idol, till they were detected by the Prophet *Daniel*, who exposed them to *Cyrus*. See the *Hist. of Bel* and the *Dragon*.

### ΔΙΑΛ. ια. Ἐρμῆς η Χάρωνος.

Accompts settled between *Charon* and *Mercury*.

ἘΡΜ.<sup>3</sup> ΛΟΓΙΣΩΜΕΘΑ, ὡ πορθμεῦ, εἰ δοκεῖ, ὅπόσα μοι ὄφείλεις ἥδη, ὅπως μὴ αὐθὶς ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὡ Ερμῆ. Αμείνον

1. *Λογισώμεθα*.] I can see no Reason for using this Verb, here, in the Aor. 1. med. subj. and am

confident *Lucian* writ it *Λογιζώμεθα*.

γάρ ωρίσαι περὶ αὐτῶν, καὶ ἀπραγμονέσερον. 'ΕΡΜ. "Αγκυραὶ ἐντειλαμένω ἐκόμισα πέντε<sup>1</sup> δραχμῶν. ΧΑΡ. Πολλὰ λέγεις. 'ΕΡΜ. Νῦ τὸν Ἀϊδωνέα τῶν τέντε ὠνησάμην, καὶ<sup>2</sup> τροπωτῆρα δύο ὁσολῶν. ΧΑΡ. Τίθει τέντε δραχμὰς, καὶ ὁσολὸς δύο. 'ΕΡΜ. <sup>3</sup> Καὶ ἀκέραν ὑπὲρ τὸν ισίον τέντε<sup>5</sup> ὁσολὸς ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέττας προσίθει. 'ΕΡΜ. Καὶ κηρὸς, ὡς ἐπιπλάσαι τὸν σκαφίδιον τὰ ἀνεῳγότα, καὶ ἥλιος δὲ, καὶ καλώδιον, ἀφ' ἣ τὸν<sup>4</sup> ὑπέρων ἐποίησας, δύο δραχμῶν ἀπαντά. ΧΑΡ. Εὖτε, ἄξια ταῦτα ὠνίσω. 'ΕΡΜ. Ταῦτά ἐσιν εἰ μὴ τι ἄλλο ημᾶς διέλαθεν ἐν τῷ λογισμῷ. 10 Πότε δὲ<sup>5</sup> ταῦτ' ἀποδώσειν φίς; ΧΑΡ. Νυν μὲν, ὡς Ἐρμῆ, αδύνατον. "Ην δὲ λοιμὸς τις ἡ πόλεμος καταπέμψῃ ἀθρόος τίνας, ἐνέσται τότε<sup>5</sup> ἀποκερδάναι ἐν τῷ πλίθει

1. δραχμῶν.] The *Græcian ὁσολος* was equal in Value to a Penny-Farthing, and the sixth Part of a Farthing, *English Money*. Six *ὁσολοι* made the *δραχμὴ*, equal to seven Pence three Farthings. An hundred *δραχμαὶ* made the *μνᾶ* or *Minæ*, equal to three Pounds, four Shillings, and seven Pence. And sixty *Minæ* made the *Talent*, equal to 193*l.* 15*s.* ood. *English*. *Arbuthnot*.

2. τροπωτῆρα.] A Strap of Leather, with which the Oar was tied to the *σκαλμὸς*, a Piece of Wood fixed on the Bench of the Boat, to secure the same Oar, when it was not used. *Potter's Antiq.*

3. Καὶ ἀκέρας.] I can make neither Grammar, nor Sense, of those Words, considering them as a Part of the Sentence continued to *κατέβαλον* inclusive. I, therefore, would have the Whole to stand thus, Καὶ ἀκέρουν ὑπὲρ τὸν ισίον—πεντε<sup>1</sup> ὁσολὸς ἐγὼ κατέβαλον. In which Position, I understand, Καὶ ἀκέρουν ὑπὲρ τὸν ισίον, as a Con-

tinuation of *Mercury's* Speech above, and that he would have spoken these words immediately after *ὁσολῶν*, if *Charon* had not interrupted him by saying, *Τίθει, &c.* By which Interruption, or some Slip of his Memory, *Mercury*, when he comes to *ισίον*, forgets the Price of the Needle; but, making a Pause, and thereby recollecting it, he then, intent upon nothing but the Sum he had paid, suddenly breaks out into, *πεντε<sup>1</sup> ὁσολὸς ἐγὼ κατέβαλον, I paid down five oboli for it.*

4. ὑπέρων.] *Funem quo antennarum cornua transferuntur, a Rope by which the Ends of Sail-yards are traversed.* Steph. There are two belonging to each Yard, one being fastened to each Yard-arm or End of the Sail-yard, either to draw the Sail fuller to the Wind, that is, to *fill it*, as the Expression is; or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *Braces*.

5. ἀποκερδάναι.] We must not suppose, that *Charon* made this Gain, by cheating the

παραλογιζόμενον τὰ πορθμία. ἘΡΜ. Νῦν δὲ ἐγὼ κα-  
θεδὼμαι, τὰ κάκια εὐχόμενος γενέσαι, ως ἂν ἀπὸ τούτων  
ἀπολαύσωμι. ΧΑΡ. Οὐκ ἔσιν ἄλλως, ὡς Ἐρμῆ. Νῦν δὲ  
οὐλίγοι, ως ὁρᾶς, ἀφικνύθας ἡμῖν εἰρίνη γάρ. ἘΡΜ.  
Ἄμεινον γέτως, εἰ καὶ ἡμῖν παρατείνοιο υπό σὺ τὸ ὄφλημα.  
Πλὴν ἀλλ’ οἱ μὲν παλαιοὶ, ὡς Χάρων, οἰδα σῖοι παρεγί-  
νοτο ἀνδρεῖοι ἀπάντες, αἴματος ἀνάπλεω, καὶ τραυμάτιοι  
οἱ πολλοί· νῦν δὲ ἡ φαρμάκω τις υπὸ τῶν παιδῶν ἀποθα-  
νῶν, ἡ υπὸ τῆς γυναικὸς, ἡ υπὸ τρυφῆς ἐξωδηκῶν τὴν γα-  
10σέρα, καὶ τὰ σκέλη ὡχροὶ γάρ ἀπάντες, καὶ ἀγενεῖς, ψεύ-  
δη ὄμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἡκ-  
σιν, ἐπιβουλεύοντες ἀλλήλοις, ως ἐσίνασι. ΧΑΡ. Πάντα  
γάρ περιπόθητά ἔσι ταῦτα. ἘΡΜ. Οὐκέτι γένδε δόξαι-  
μι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὄφειλόμενα παρὰ  
15 σοῦ.

Shades. That was impossible, because each, bringing down but his bare *ναῦλον*, or Passage-Piece, could not be cheated of more. The case was, the Toll of the infernal Ferry belonged not to *Charon*, but to *Hæcūs*, who rented it from *Pluto*. But *Charon*, being the

Collector of it, might have cheated *Hæcūs*, when he ferried over the Dead in such Crowds, that it was hard for any one, but himself, to know how many he took over, at a Time. This appears from *Dial.* XXIII. Paragr. 8. concerning *Hæcūs*.

### ΔΙΑΛ. 16'. Πλάτωνος καὶ Ἐρμῆ.

The four following *Dialogues* expose the abject and base Trade of Legacy-hunting.

ΠΛΟΥΤ. ΤΟΝ γέροντα οἶδα, τὸν πάντα γεγηρακότα  
μὲν γένη εἰσιν, οἱ τὸν κλῆρον δὲ δηρῶντες πεντακισμύριοι.  
ἘΡΜ. Ναὶ, τὸν Σικυώνιον φύς· τί γένει; ΠΛΟΥΤ. Ἐκεῖ-  
5 νον μὲν, ὡς Ἐρμῆ, ζῆν ἔασον ἐπὶ τοῖς ἐννευήκοντα ἔτεσιν, ἀ-  
βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα (εἴγε οἶον τε ἦν) καὶ  
ἔτι πλείω· τὰς δέ γε κόλακας αὐτῷ, Χαρίνον τὸν νέον καὶ  
Δάμωνα, καὶ τούς ἄλλους κατάσπασον ἐφεξῆς ἀπάντας.  
ἘΡΜ. "Ἄλοπον ἂν δόξειε τὸ τοιότερον. ΠΛΟΥΤ. Οὐ μὲν  
10 γένει, ἀλλὰ δικαιότατον· τί γάρ ἐκεῖνοι παθόντες, εὐχούταις  
ἀποθανεῖν ἐκεῖνον; ἢ τῶν χρημάτων ἀντιποιεῖται, οὐδὲν

προσώποις; ὃ δὲ πάντων ἔστι μιαρώτατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύστιν ἐν γε τῷ φανερῷ καὶ νοσθῆτος, ἀ μὲν βαλεύονται, τῶσι πρόδηλα δύστεν δὲ ὅμως ὑπισχνύνται ἢν φάσῃ, καὶ ὅλως, <sup>1</sup> ποικίλη τίς ἡ πολακεία τῶν ἀρδεῶν διὰ ταῦτα ὁ μὲν ἔσω ἀθάρατος, οἱ δὲ προσπίτωσαν αὐτῷ μάτην ἐπιχαρόντες. ἘΡΜ. Γελοῖα πείσονται, πανηργοὶ ὄντες πολλὰ κάκτηνος εὖ μάλα διαβυκοκεῖ αὐτοὺς, καὶ ἐπελπίζει καὶ ὅλως, αὐτὶς θανόντι ἐοικᾶς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἥδη τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται, ζῶντα μακαρίαν πρὸς ἔκατ' τιθέντες. 10 ΠΛΟΥΤ. Οὐκέν ὃ μὲν ἀποδυσάμενος τὸ γῆρας ὥσπερ Ἰσλεως, ἀνθησάτω· οἱ δὲ ἀπὸ μέσων τῶν ἐλπίδων, τὸν ἐνειρηπολιθέντα πλοῦτον ἀπολιπόντες, ἡκέτωσαν ἥδη κακοὶ <sup>2</sup> κακῶς ἀποθανόντες. ἘΡΜ. Ἀμέλησον, ὁ Πλοῦτων, <sup>3</sup> μετελεύσομαι γάρ τοι ἥδη αὐτὸς καθ' ἔνα ξένης. Ἐπὶ τὰ 15 δὲ οἷμαί εἰσι. ΠΛΟΥΤ. Κατάσπα· ὃ δὲ <sup>4</sup> παραπέμψει ἔκαστον, ἀντὶ γέροντος αὐθις ἐφίσος γενόμενος.

1. ποικίλη.] ποικίλη, properly, signifies *party-coloured*, or, of *divers Colours*. And I take the Meaning to be, that the cringing Behaviour of these Men is not of a piece; for, at the same time that their Designs are palpable, they make Shew of the greatest Concern, by Sacrificing, &c.

2. κακῶς.] *Like Villains.*

3. μετελεύσομαι.] The English Expression, *I will go for*, seems to me to come fuller up to μετελεύσομαι, than *accersam*, which, strictly, signifies, *I-will-cite-before you*. Μετέχουσι is often taken in a more extraordinary

Signification than this, which is that of, *Ulciscor*, as τῆς φοίτας τοῦ πατέρος μετῆλθον, in *Dial. XVIII.* Which Sense, I suppose, it borrows from its more natural one of *persequor*, or *assequor*, “to overtake the Guilty.”

4. παραπέμψει.] The other Translation renders this Word, *præmittet*. But παραπέμψω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-Person-from-one-place-to-another*; never *præmitto*. So that παραπέμψει, here, means (as we commonly say in English), *He-will-attend-upon, or, see-each-of-them, to his Grave.*

ΔΙΑΛ. ιγ'. Τερψίωνος καὶ Πλούτωνος.

ΤΕΡΨ. ΤΟΥΤΟ, ὁ Πλούτων, δίκαιον, ἐμὲ μὲν τεθράνος τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐννεάκοντα γέροντα Θύμριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν γένη, ὁ Τερψίων, εἰ γε ὁ μὲν ζῆ, μηδένα εὐχό-

μένος ἀποθανεῖν τῶν φίλων. Σὺ δὲ, ταρά τάντα τὸν χρόνον ἐπεβίλευες αὐτῷ, τεριμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἔχρη γέροντα ὄντα, καὶ μηκέτι χρίσασθαι τῷ ταλούτῳ αὐτὸν δυνάμενον, ἀπελθεῖν τοῦ βίου, ταραχωρίσαντα διοῖς νέοις; ΠΛΟΥΤ. Καὶνὰ, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ ταλότῳ χρίσασθαι δυνάμενον πρὸς ήδονὴν, ἀποθήνειν. Τὸ δὲ ἄλλως μοῖρα καὶ η φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτῶμαι τῆς δικτάξεως. Ἐχρῆν γὰρ τὸ πρᾶγμα ἔξῆς πως γίνεσθαι, τὸν ωρεσθύτερον, τρόποτερον, καὶ μετὰ τύτον, ὅσις καὶ τῇ ἡλικίᾳ μετ' αὐτόν. ἀναστρέφεσθαι δὲ μιδαμῶς, μιδὲ ζῆν μὲν τὸν ὑπέργυρων, ὁδόντας τρεῖς ἔτι λοιπῆς ἔχοντα, μόγις ὄρῶντα, οἰκέταις τετράσιν ἐπικεκυρώτα, κορύζεις μὲν τὴν ῥῖνα, λίμνης δὲ τοὺς ὄφθαλμάς μεσὸν ὄντα, οὐδὲν ἔτι ηδὺ εἰδότα, ἐμψυχόν τινα 15 τάφον ὑπὸ τῶν νέων καταγελώμενον ἀποθηνόσκειν δὲ καλλίσχεις, καὶ ἐρρωμενεσάτες νεανίσκης. "Ανω γὰρ ποταμῶν τύτο γε. "Η τὸ τελευταῖον εἰδέναι ἔχρην, ποτὲ <sup>1</sup> καὶ <sup>2</sup> τεθνήξειας τῶν γερόντων ἔκαστος, ἵνα μὴ μάτην ἀν ἐνίους ἐθεράπευον. Νῦν δὲ τὸ τῆς παροιμίας. Ἡ ἄμαξα τὸν 20 βῖν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται, ἥπερ σοι δοκεῖ. — Καὶ υμεῖς δὲ τί παθόντες, ἀλλοτρίοις <sup>3</sup> ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις τῶν γερόντων <sup>4</sup> εἰσποιεῖτε, φέροντες αὐτούς; τοιγαρού γέ-

1. <sup>2.</sup>] I can fix no satisfactory Meaning to this Particle, in this Place.

2. <sup>τεθνήξεται.</sup>] I take this to be the first Fut. mid. as it were from *τεθνήω*. *Hedericus* gives *τεθνήξομαι*, as well as *θανῆμαι*, as a first Fut. mid. to the Verb *θνήσκω*: But it is to be understood, that each is borrowed to *θνήσκω*, from similar Present Tenses; that is, as *τεθνήξομαι* cannot really be formed from *θνήσκω*, but from *τεθνήσω*; so *θανῆμαι* must come from its similar Theme *θάγω*, though neither *-θνήκω* nor *θάρω*

are used in the Greek Tongue. This I have said, for the Sake of Beginners, who are also to observe, that all borrowed Tenses (with which the Greek Language vastly abounds) are formed from their natural Present Tenses generally out of Use; as *ἴχομαι* hath the Fut. 1. mid. *ἴλενσομαι* from *ἴλεύθω*, not used.

3. <sup>ἐπιχαίνετε.</sup>] *Ἐπιχαίνετε, inhiatis.* *Bourdol.* from a *MS.*

4. <sup>εἰσποιεῖτε.</sup>] *Εἰσποιέω*, says *Stephanus*, sonat *facio-intra*, i. e. *facio - ut - sit - intra*, &c. *velut, introduco*; and hence, he shews, it hath been used to signify *adop-*

λωτα ὄφλισκάνει, πρὸς ἐκείνων καλορυτίσμενοι τὸ καὶ πρᾶγμα τοῖς πολλοῖς ἡδισον γίνεται. "Οσῳ γὰρ ὑμεῖς ἀποθανεῖν εὐχεσθε, τοστῷ ἀπασιν ἡδὺ προαποθανεῖν υμᾶς αὐτῶν. Καὶν γάρ τινα ταύτην τέχνην ἐπικενούντα, γραῶν καὶ γερόντων ἐρῶντες, καὶ μάλιστα, εἰ ἄτεκνοι εἰσεν· οἱ δὲ ἔντεκτοι, ὑμῖν ἀνέρασι.—Καὶ τοι πολλοὶ ἡδὺ τῶν ἐρωμένων συγένεις υμῶν τὴν παναργίαν τὴν ἐρωτος, ἢν καὶ τύχωσι πάγδας ἔχοντες, μισεῖν αὐτὸς πλάτιονται, ως καὶ αὐτοὶ ἀνέρασις ἔχωσιν. Εἴτα ἐν ταῖς διαθήκαις, ἀπεκλεισθησαν μὲν οἱ πάλαι δωροφορήσαντες, ὃ δὲ παῖς, καὶ οἱ φύτις, ὥσπερ 10 ἐστὶ δίκαιοι, κρατήστι πάντων οἱ δὲ, ὑποπρίγσι τοὺς ὄδοντας, ἀπεσμυγένεις. ΤΕΡΨ. Ἀληθῆ ταῦτα φῆς.—Ἐμὸν γὰν Θάκριτος πόρα καλόφαγεν, αἱ τεθνήξεσθαι δοκῶν, καὶ ὅποτε ἐστοιμι, ὑποσένων, καὶ μύχιον τι καθάπερ ἐξ ὡς νεοτίδος ἀτελῆς ὑποκράζων; ὡς ἔγωγε ὅσον 15 αὐτίκα οἰόμενος ἐπιβίστειν αὐτὸν τῆς σορῆς, ἐπεμπον τὰ πολλὰ, ως μὴ ὑπερβάλλοντό με οἱ ἀνέρασι τῇ μεγάλοδωρεῇ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἀγρυπνος ἐκείμην, ἀριθμῶν ἔκαστα, καὶ διατάττων. Ταῦτα γὰν μοι καὶ τῆς ἀποθανεῖν αἴτια γεγένηται, ἀγρυπνία καὶ φροντίδες. ὁ δὲ 20 τοστόν μοι δέλεαρ καταπιὼν ἐφεισῆκε θαπτομένω πρώτην ἐπιγελῶν. ΠΛΟΥΤ. Ἔγε, ὁ Θάκριτε, ζῶντος ἐπιμήκισον, πλευτῶν ἄμα, καὶ τῶν τοιότων καταγελῶν· μὴ δὲ πρότερόν γε σὺ ἀποθάνοις, ἢ προπέμψεις πάντας τὰς κόλακας. ΤΕΡΨ. Τῦτο μὲν, ὁ Πλάτων, καὶ ἔροις ἡδισον ἡδὺ, εἰ καὶ 25 χαριάδης προτεθνήξειται Θάκριτε. ΠΛΟΥΤ. Θάρρε, ὁ Τερψίων. Καὶ Φείδων γὰρ καὶ Μέλανθος, καὶ ὄλως ἀπαντεῖς, προελεύσονται αὐτῷ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαινῶ ταῦτα.—Ζῶντος ἐπιμήκισον, ὁ Θάκριτε.

to, to adopt, or fix a Person in one's Family. But it appears from his Quotations that, when it signifies to adopt, it hath after it the Accusative Case of the Person; and, indeed, here, I think one cannot but understand υμᾶς. The received Sense of εἰσποιεῖτε, here, hath been, usmet-

in-adoptionem-traditis, which, in my Translation, I alter no other Way, than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking, that, here (if we consider the Dative Case ἀτίκνοις) εἰσποιεῖτε will better signify *usmet insinuatis*.

ΔΙΑΛ. 18'. Ζηνοφάντε ή Καλλιδημίδη.

ΖΗΝ. ΣΥ Δὲ, ὡς Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γάρ, ὅτι παράσιος ὡν Δεινίς, ταλέσον τῷ οἰκανῷ ἐμφαγών, ἀπεπνίγην, οἰσθα· ταρῆς γάρ ἀποθήσκοντοί μοι. ΚΑΛ. Παρῆν, ὡς Ζηνόφαντες. Τὸ δὲ ἐμὸν, παραδοξόν τι ἐγένετο. Οἰσθα γάρ καὶ σύ τῷ Πτοιόδωρον τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν ταλάστιον, ὡς σε τὰ πολλὰ ἥδειν συνόντια; ΚΑΛ. Ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευσον, ὑπισχνύμενος <sup>1</sup> ἐπ' ἐμοὶ τῷ κληρονόμῳ τεθυγέεσθαι· ἐπεὶ δὲ τὸ τράγυα ἐς μήκισον ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ 10 γέρων ἔζη, ἐπίτομόν τινα ὅδον ἐπὶ τὸν κλῆρον ἔξευρεν. Πριόμενος γάρ φύρμακον, ἀνέπειστα τὸν οἰνοχόον, ἐπειδὴν τάχισα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν (τίνει δὲ ἐπιεικῶς) ζωρότερον ἐμβάλλοντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸν καὶ ἐπιδηνεῖν αὐτῷ. Εἰ δὲ τῷτο τοιότειε, ἐλευθέρον ἐπωμο- 15 σάμην ἀφίσειν αὐτόν. ΖΗΝ. Τί γν οὐ ἐγένετο; τάνι γάρ τι παραδοξόν ἐρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λατάμενοι ἥκομεν, δύο ἥδη ὁ μειρακίσκος κύλικας ἔτοίμας ἔχων, τὸν μὲν τῷ Πτοιοδώρῳ τὸν ἔχοντα τὸ φάρμακον, τὸν δὲ ἐτέραν ἐμοὶ, σφαλεὶς ωκεῖδος ὅπως, ἐμοὶ μὲν τὸ φάρμακον, 20 Πτοιοδώρῳ δὲ τὸ ἀφάρμακον ἐπέδωκεν. Εἶτα ὡς μὲν ἐπινενέ- ἐγὼ δὲ αὐτίκα μάλα ἐκλάδην ἔκειμην, ὑποβολιμαῖος αὖτ' ἐ- κείνης νεκρός.—Τί τῷτο γελᾶς, ὡς Ζηνόφαντες; καὶ μὴν ωκεῖται γε ἐταίρῳ ἀνδρὶ ἐπιγελᾶν. ΖΗΝ. Ἀσεῖα γάρ, ὡς Καλλιδημίδη, πέπονθας. Ὁ γέρων δέ τι τρόπος ταῦτα; 25 ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη τρόπος τὸ αιφνίδιον. Εἰ τα συνεῖς οἶμα τὸ γεγενημένον, ἐγέλα καὶ αὐτὸς οἴδε γε ὁ οἰνοχόος εἴργασα. ΖΗΝ. Πλὴν ἀλλ' οὐδέ σε τὸν ὅδον ἐ- πίτομον ἔχρην τραπέσθαι. Ἡκτέ γάρ ἀνσοι διὰ τῆς λεω- φόρου ἀσφαλέσερον, εἰ καὶ ὀλίγῳ βραδύτερος ἦν.

1. ἐπ' ἐμοὶ τῷ κληρονόμῳ.] *Me  
bæredz.* Much the same Way,  
doth *Budæus* (as *Stephanus* ob-  
serves) render ἐπὶ παῖσι διαδόχοις τελευτήσαν-  
τας, who died, having Children  
their Successors. *Though it still  
appears to me a harsh and ex-  
traordinary Mode of Expression.*

cum, quotes this out of *Herodian*,  
τοις ἐπὶ παῖσι διαδόχοις τελευτήσαν-  
τας, who died, having Children  
their Successors. *Though it still  
appears to me a harsh and ex-  
traordinary Mode of Expression.*

ΔΙΑΛ. 16. Κνήμωνος καὶ Δαμνίππου.

ΚΝΗΜ. ΤΟΥΤΟ ἐκεῖνο τῆς παροιμίας, 'Ο νεῦρος τὸν λεόντα. ΔΑΜ. Τί ἀγανακτεῖς, ὡς Κνήμων; ΚΝΗΜ. Πυρθάνη, ὅ, τι ἀγανακτῶ, κληρονόμον ἀκέστιος καταλέλοιπα, κατασοφισθεὶς ὁ ἄθλιος, <sup>85</sup> ἐβλόμην ἀν μάλιστα σχεῖν τάμα, παραλιπών. ΔΑΜ. Πῶς 5-τῦτ' ἐγένετο; ΚΝΗΜ. Ἐρμόλαον τὸν πάνυ πλάστιον ἀτέκνον ὄντα, ἐθεράπευον <sup>1</sup> ἐπὶ θανάτῳ κάκεῖνος οὐκ ἀδῶς τὸν θεραπείαν προσίελο. "Εδοξε δή μοι καὶ σοφὸν τῦτ' εἶναι, θέσθαι διαθήκας ἐς τὸ φανερὸν, ἐν αἷς ἐκείνῳ καταλέλοιπα τάμα πάντα, ως κάκεῖνος ζηλώστειε, καὶ τὰ αὐτὰ 10 πράξειε. ΔΑΜ. Τί γν δὴ ἐκεῖνος; ΚΝΗΜ. "Ο, τι μὲν <sup>2</sup> γν αὐτὸς ἐνέγραψε ταῖς ἑκυτοῦ διαθήκας, ωκεῖσθαι. Ἐγὼ γν γάρ ἄφρω ἀπέθανον, τῷ τέγυς μοι ἐπιπεσόντος καὶ τοῦ Ἐρμόλαος ἔχει τάμα, ὡσπερ τις <sup>3</sup> λάβραξ, καὶ τὸ <sup>4</sup> ἄγκιστρον τῷ δελέατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, 15 ἀλλὰ καὶ αὐτὸν σε τὸν ἀλιέα. "Ωςε σόφισμα κατὰ σεαυτὸν συνίεθεικας. ΚΝΗΜ. "Εστα. Οιμώζω τοιγαρῶν.

1. *ἐπὶ θανάτῳ*] *Sub mortem*, i. e. *imminente morte*. In this, I follow the other *Translation*, having nothing certain to offer to the contrary, except that I entirely doubt, whether *ἐπὶ* hath, ever before, been used, in such a Sense. and therefore, think it a very strained Acceptation of it. It may, perhaps, with some Reason, be taken for *propter*, as in the Phrases, *ἐπὶ ἀγάθῳ*, and *ἐπὶ περιθεῶν*, but that, probably, *Lucian*, if he had intended that Sense, would have chosen to say, *ἐπὶ πλήνω*. I should think, "usque ad, even to, θανάτῳ, his very Death," a natural Sense, but that, then, it should be θανάτον. Yet *Stephanus* says,

that the Dative Case for the Accusative, after *ἐπὶ*, is used, and instances in the Expression, *συνελάμβανεν* *ἐπὶ θανάτῳ*, in *Lucian*, which you may find in *Dial. XVIII*. These I propose, but as Conjectures; though perhaps, this last Sense amounts to somewhat more.

2. *Ἐπ.*] *Therefore*, i. e. because you left him your Fortune. This *Ἐπ.* is, with a little sort of Humour, repeated by *Gnemon*.

3. *λάβραξ*.] *Lupus*, the Pike-fish.

4. *ἄγκιστρον τῷ δελέατι*.] *The Hook*, by which he thought to catch *Hermolaus*, was his *Last Will*, and the *Bait* was his *Fortune*, which he pretended to leave him.

## ΔΙΑΛ. 15'. Χάρωνος ὑπὲρμῆ.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ. Α ΚΟΥΣΑΤΕ ως ἔχει υμῖν τὰ πράγματα. Μικρὸν υμῖν, ως δράτε, τὸ σκαριδίον, καὶ ὑπόσαθρόν ἔσι, καὶ διαρρέει τὰ πολλά· καὶ ἦν τραπῆ ἐπὶ θάτερα, οιχήσελαι περιτραπέν. Τομεῖς δὲ τοσῦτοι ἄμα ὥκετε, πολλὰ δέπιφερόμενοι ἔκαστος. Ήν οὖν μετὰ τούτων ἐμβῆτε, δέδιε μὴ υἱερον μετανοίσθε, καὶ μάλιστα ὅπόσοι νεῦν όκι ἐπίσαθε. ΝΕΚΡΟΙ. Πῶς ἐν ποιόσαντες εὐπλούσομεν; ΧΑΡ. Εγώ υμῖν φράσω. Γυμνὺς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ήλιόνος καλαπόντας. Μόλις γὰρ ἀν καὶ 10 ὅτω δέξαιο υμᾶς τὸ πορθμεῖον,—Σοὶ δὲ, ὡς Ἐρμῆ, μελῆσει τὸ ἀπὸ τότε μηδένα παραδέχεσθαι αὐτῶν, ὃς ἀν μὴ ψιλὸς ἐστι, καὶ τὰ ἐπιπλα, ὥσπερ ἔφη, ἀποβαλών. Παρὰ δὲ τὴν ἀποβάθραν ἵσως, διαγίνωσκε αὐτὰς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις. Καὶ 51 ὅτω ποιόσομεν.—Καὶ ὅτοι τίς ὁ πρῶτος ἔσι; ΜΕΝ. Μένιππος ἔγωγε. Άλλ' οὐδὲ οὐ πίστα μοι, ὡς Ἐρμῆ, καὶ τὸ βάκτρον, ἐς τὴν λίμνην <sup>3</sup> ἀπορρίφθη, τὸν τρίβωνα δὲ ύδρον ἐκόμιστα, εὖ ποιῶν. ΕΡΜ. Εμβαίνε, ὡς Μένιππε, ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ 20 υψηλῶν, ως ἐπισκοπῆς ἀπαντάς.—Ο καλὸς δ' οὗτος τίς ἔσι; ΧΑΡ. Χαρμόλεως ὁ Μεγαρικός ἐπέραστος, <sup>2</sup> τὸ φίλημα διάλαλιον ἦν. ΕΡΜ. Απόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χεῖλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βαθεῖαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρυθημα, καὶ τὸ δέρμα ὅλον. Οὐδὲν <sup>25</sup> Εχει καλῶς, εὔζωνος εἰ, ἐπιβαίνει ἦδη. Ο δὲ τὸν πορ-

1. ἐπιπλα.] What we call, in English, *Moveables*: but, strictly, such Things as can be carried aboard a Ship, the Word being derived from ἐπὶ, and πλέω, *navigo*.

2. πρῶτος.] *Menippus*, as has been already observed, hanged himself. As he, therefore, left the World, of his own Accord, he is, here, represented as com-

ing boldly on, the foremost to the Ferry.

3. ἀπορρίφθη.] It must be read ἀπειρίφθη, the Aer. 1. pass.—*Bourdelotius* has it ἀπορρίφθω, and says, “ *Sana lectio, quam inutiliter tentant.*” But, be it never so sound, I confess, I know not, in what Mood, Tense, and Person, to find it.

φυρίδα ὑποι, καὶ τὸ διάδημα, ὃ βλοσυρὸς, τις ὁν τυγχά-  
νεις; ΛΑΜΠ. Λάμπιχος, Γελώων<sup>1</sup> τύραννος. ΈΡΜ. Τί ἔν, ὡς Λάμπιχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί  
ἔν ἔχειν, ὡς Ἐρμῆ, γυμνὸν ὥκειν τύραννον ἄνδρα; ΈΡΜ. Τύραννον μὲν θεάμως, τεκρὸν δὲ μάλα ὥστε ἀπόθετα. 5  
ΛΑΜΠ. Ιδέ σοι ὁ πλάντος ἀπέρριπτα. ΈΡΜ. Καὶ τὸν  
τύφον ἀπέρριψον, ὡς Λάμπιχε, καὶ τὸν ὑπεροψίαν βαρύσσει  
γὰρ τὸ περθυμέτον συνεμπεσόντα. ΛΑΜΠ. Οὐκέν, ἀλλὰ  
τὸ διάδημα ἔσσον με ἔχειν, καὶ τὸν ἐφερίδα. ΈΡΜ.  
Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφει. ΛΑΜΠ. Εἰσεν. Τί ἔτι; 10  
πάντα γὰρ ἀφίκα, ὡς ὥρας. ΈΡΜ. Καὶ τὸν ὡμότητα,  
καὶ τὸν ἄνοιαν, καὶ τὸν ὕβριν, καὶ τὸν ὄργην, καὶ ταῦτα ἄφει.  
ΛΑΜΠ. Ιδέ σοι, φίλος είμι. ΈΡΜ. Ἐμβαγε οὐδον.—  
Σὺ δὲ ὁ παχύς, ὁ πολύταρκος, τίς εῖ; ΔΑΜ. Δαμασίας  
ἀθλητής. ΈΡΜ. Ναι ἔστις. Οἶδα γάρ σε πολλάκις 15  
ἐν ταῖς παλαιστραῖς<sup>2</sup> ιδων. ΔΑΜ. Ναι, ὡς Ἐρμῆ. Ἀλ-  
λὰ παρεῖδεν με γυμνὸν ἐγία. ΈΡΜ. Οὐ γυμνὸν, ὡς βέλ-  
τισε, τοσαῦτας σάρκας περιβεβλημένον. ὥστε ἀπέδειθι αὐ-  
τάς, ἐπεὶ καταδύσεις τὸ σκάφες, τὸν ἔτερον πόδα υπερθεῖς  
μόνον. Ἀλλὰ καὶ τὸν σεφάνης τέττας ἀπέρριψαν, καὶ τὰ<sup>3</sup> 20  
κηρύγματα. ΛΑΜ. Ιδέ σοι γυμνὸς, ὡς ὥρας, ἀλιθῶς  
είμι, καὶ<sup>4</sup> ισοτάσιος τοῖς ἄλλοις τεκροῖς. ΈΡΜ. Οὕτως  
ἀμενον ἀθαρῆ εἶναυ, ὥστε εὐβαγε. — Καὶ σὺ δὲ τὸν πλάντον  
ἀποθέμενος, ὡς Κράταν, καὶ τὸν μαλακίαν δὲ προσέτι, καὶ  
τὸν τυφῖν, μηδὲ τὰ<sup>5</sup> ἐντάφια κόριζε, μηδὲ τὰ τῶν προ- 25

1. πύρων<sup>Θ.</sup>.] *King*, in the original Signification of the Word.

2. ήρων.] *Mercury* had seen him in the *Palastræ*, because he was the God of Wrestling.

3. ισοτάσιος<sup>Θ.</sup>.] *Pur pondere.* I cannot see, why the other Translation renders it *simili statu*, when the Word is plainly compounded of *ἰσης*, *ἴσος*, and *τάσην*, *Statera*, a Balance: or, rather, *ἴστημι*, *pondro*; which Signification of *ἴστημι* is to be found in *Stephanus*.

4. ἐντάφια.] Nor do I know, why this hath been rendered *epitaphia*. When the Dead had been great men, or Officers of the State, their *ἴνταφια*, or *Funeral Garments*, were the Robes or Dress that belonged to their Office or Station, and must, therefore, have been grand and costly. So, when *Misenus*, *Aeneas*'s Trumpeter, lies dead, in *Virgil*, the Poet says, *Purpureasque super vestes, yelamina nota* *Conciliunt.* —

γόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἰ-  
πόλε σε ἡ πόλις ἀνεκίνηξεν <sup>1</sup> εὐεργέτην δηλούτι, καὶ τὰς  
τῶν ἀνδριάντων ἐπιγυραφάς, μηδὲ ὅτι μέγαν τάφον ἐπὶ σοι  
ἔχωσαν λένε. Βαρύνει γάρ καὶ ταῦτα μημονεύμενα. ΚΡΑΤ.  
5 Οὐκ ἔκὼν μὲν, ἀπορρίψω δέ. Τί γάρ ἀν καὶ πάθοιμι;  
ἘΡΜ. Βασιλί. Σὺ δὲ ὁ ἔνοπλος, τί βούλει; ἢ τί τὸ  
τρόπαιον τῦτο φέρεις; <sup>2</sup> ΚΡΑΤ. "Οτι ἐνίκησα, ὡς Ἐρμῆ,  
καὶ ηρίσευσα, καὶ ἡ πόλις ἐτίμησε με. ἘΡΜ. "Αφες ἐν γῇ  
τὸ τρόπαιον. Ἐν ἀδε γάρ εἰρίνη, καὶ ύδεν ὅπλων δεῖσαι.—  
10 Ο σεμνὸς δὲ θότος ἀπό γε τῷ σχήματος, καὶ <sup>3</sup> βρενθύμοενος,

And, when *Pallas*, the General of the *Arcadians*, lies in the same Condition.

*Tum geminas vestes ostroque au-  
roque rigentes  
Extulit Aeneas.*

1. εὐεργέτην.] *Beneficum*. The Word, *Benefactor*, hath not been used by any Classical Writer, though *Malefactor* has; which is odd. And yet I cannot but think it a just and natural Word, and the most expressive of εὐεργέτης.

2. ΚΡΑΤ.] A *MS.* hath it ΝΕΚΡΟΣ. *Græv.* — And it must be right so: for *Craton* threw down all he had, before; upon which *Mercury* challenges this Shade in Armour, whoever he was, with his *Βασιλί*. Σὺ δέ ὁ ἔνοπλος — Which plainly shews, that he now speaks to another. It is no Matter for his Name.

3. βρενθύμοενθέ.] The Verb βρενθύμοει is allowed, on all Hands, to come from βρενθός; which, according to *Aristotle*, (as *Stephanus* observes) is a Sea-bird: Ετὶ οἱ ἀπὸ τῆς Θαλάσσης γῶντες πολέμοι ἀλληλοῖς, οἵοι βρενθός, καὶ λαρός. *Arist.* *Hist. Animal.* *Lib. ix. c. 8.* Which

Words βρενθός καὶ λαρός *Pliny* (*Lib. x. c. 74.*) renders by *Anates* & *Gavia*. Now, as *Aristotle* makes the βρενθός, a mere Sea-bird, I cannot think that *Anates*, signifying a common *Duck* or *Drake*, can be the *Latin* of it: so that, by *Anates*, *Pliny* must mean some Sea-birds of the *Duck* or *Drake* Kind. As, then, Birds of this Kind have Nothing, in which a Man can naturally be compared to them, except that *slow Pace*, in which they put one Foot, as it were deliberately, before the other; or that *circumspect Look*, by which they seem to take Notice of the Objects, not only before, but on each Side of them; or that *harsh, grumbling Noise*, which they make as they go along: I say, these being the principal Instances in which a Man can imitate them, βρενθύμοει (strictly *Brenthum-ago*, *I carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every Thing I meet, and grumbling and muttering, as I go*; which Signification, in the Participle βρενθύμοενθέ, is very applicable to a Philosopher, as it is expressive of his *Gait*, his *Looks*, and his *Grumbling* at Mankind.

ὁ τὰς ὄφρυς ἐπηρκώς, ὁ ἐπὶ τῶν φρονίδων, τίς ἐσιν, ὁ τὸν βαθὺν πώγωνα καθείμενος; ΜΕΝ. Φιλόσοφός τις, ὁ Ἐρμῆ, μᾶλλον δὲ γόνης, ἢ τερατείας μεσός· ὥσε ἀπόδυσον καὶ τῶν, ὅφει γάρ πολλά καὶ γελοῖα ὑπὸ τῷ ιματίῳ κρυπτόμενα. ΕΡΜ. Καλάθι σὺ τὸ σχῆμα πρῶτον, εἴτα καὶ 5 ταῦτα πάντα.—<sup>5</sup>Ω Ζεῦ, ὅσπιν μὲν τὴν ἀλαζονείαν κομίζει, ὅσπιν δὲ ἀμαθείαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτίσεις ἀπόρυς, καὶ <sup>1</sup> λόγυς ἀκανθώδεις, καὶ ἐννοίας πολυπλόκες; ἀλλὰ καὶ μαλαγοπονίαν μάλα πολλὴν, καὶ λῆρον ὡν δύλιγον, καὶ ὕθλας, καὶ μικρολογίαν τὴν Δία, καὶ Χρυσίον, γε τατὶ, καὶ ἥδυπάθειαν 10 δὲ, καὶ ἀνασχυσίαν, καὶ ὄργην, καὶ τρυφὴν, καὶ μαλακίαν· καὶ λέπηθε γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ φεῦδος δὲ ἀπόθε, καὶ τὸν τύφον, καὶ τὸ σίεσθαι σε ἀμείνονα εἴναι τῶν ἄλλων. Ως εἴγε πάντα ταῦτα ἔχων ἐμβαίνεις, 15 ποία πειθηκόντερος δέξαιτο ἄν σε; ΦΙΛ. Ἀπολίθεμαι τοίνυν αὐτὰ, ἐπεί περ ὅτῳ κελεύεις. ΜΕΝ. Άλλὰ καὶ τὸν πώγωνα τῶν ἀπόθεσθω, ὁ Ἐρμῆ, βαρὺν τε ὄντα, καὶ λα- σίον, ὡς ὥρᾶς. Πέντε μνῶν τρίχες εἰσὶ τελάχιστον. ΕΡΜ. Εὖ λέγεις. Απόθε καὶ τῶτον. ΦΙΛ. Καὶ τίς ὁ ἀποκεί- φων ἔσαι; ΕΡΜ. Μένιππος ὄτοι, λαβὼν πέλεκυν τῶν 20 καυπηγικῶν, ἀποκόψει αὐτὸν <sup>2</sup> ἐπικόπω τῇ ἀναβάθμῳ χρησταμένος. ΜΕΝ. Οὐκ, ὁ Ἐρμῆ, ἀλλὰ πρίονα μοι ἀνάδος, γελοιότερον γάρ τῶτο. ΕΡΜ. Ο πέλεκυς ικανός.—ΜΕΝ. <sup>3</sup> Εὖγε ἀνθρωπινώτερον γάρ τῦν ἀναπέφηνας, ἀπο-

I do not know how to express the above Meaning, in *Latin*, otherwise than by *fastuose-se-ge-rens*, which is the Sense, most usually, attributed to this Word, by our Lexicons.

It may not be amiss, here, to observe, that *Lucian* uses this Participle, not only in a Neuter Sense, as in this Place, but also in an Active, when, in *Timon* he says (and of a Philosopher too) *καὶ βρεντινόμενος τὶ πρὸς αὐτὸν*. In which Place, *βρεντινόμενος*, having *τὶ* after it, retains no more of its full and natural Signification of

*Brenthum-agens*, than what relates to the *Noise* the *Brenthus* makes, and so can mean no more than *Muttering* or *Grumbling* somewhat to himself.

1. *λόγυς ἀκανθώδεις*.] *Thorny Arguments*, because they are entangled like *Thorns*, or very perplexed; or, perhaps, because One knows not where to take Hold of them.

2. *ἐπικόπω*.] *A Chopping-Block*.  
3. *Εὖγε*.] If we are to take the Text, as it stands, *Menippus*, here, having chopped off the *Philosopher's Beard*, must be sup-

θέμενος αὐτῷ τὴν <sup>1</sup> κινάθραν. Βέλει μικρὸν ἀφέλωμαὶ καὶ τῶν ὄφρύων; 'ΕΡΜ. Μάλισα. 'Υπὲρ τὸ μέτωπον γὰρ καὶ ταῦτας ἐπῆρκν, ωκοῖδε ἐφ' ὅτῳ <sup>2</sup> ἀνατείνων ἐαυλόν. Τί τῦτο; καὶ δακρύεις, ὡς κάθαρμα; καὶ πρὸς θάνατον ἀποδειλίας; ἐμβίθι δ' ὅν. ΜΕΝ. 'Εν ἔτι τὸ βαρύτατον ὑπὸ μάλις <sup>3</sup> ἔχει. 'ΕΡΜ. Τί, ὡς Μένιππε; ΜΕΝ. Κολακείαν, ὡς Έρμῆ, πολλὰ ἐν σῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκοῦ, καὶ σὺ, ὡς Μένιππε, ἀπόθε τὴν ἐλευθερίαν, καὶ <sup>3</sup> παρρησίαν, καὶ τὸ ἄλυπον, καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. 10 Μόρος γὰρ τῶν ἄλλων γελᾶς; 'ΕΡΜ. Μηδαμῶς. Αλλὰ καὶ <sup>3</sup> ἔχει ταῦτα, καφα γὰρ καὶ πάντα εὔφορα ὄντα, καὶ πρὸς τὸν

posed to turn to *Mercury*, and say, *O brave! for now you have made him appear, or look, more like-a-Man, ἀπολίμνος αὐτῷ τὴν κινάθραν, having put away, that is, taken off, his Dirt*; in which Speech, *Menippus* attributes his own Action to *Mercury*, as he had executed it under his Direction, and, besides, would, as it were, pay *Mercury* a Compliment, by giving him the Honour of it.

The other Translation says, *Euge! Humanior nunc appares deposito hircino fatore, taking no Notice of αὐτὸν, and as if Menippus spoke to the Philosopher. Besides ἀναφαίνω never signifies appereo. But, were I allowed to alter the Text, I should think the Whole would stand much more naturally thus: 'ΕΡΜ. Ο πιλέκνυς ικανός.—Εὐγε! ἀνθεωπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν κινάθραν. ΜΕΝ. Βέλει μικρὸν ἀφέλωμαὶ καὶ τῶν ὄφρών; 'ΕΡΜ. Μάλισα, οὐτοί.*

1. *κινάθραν.*] *Kinathra* is reckoned, properly, to signify, κύνων βρωσίς, the Food of Dogs. As

Dogs, then, are fond of keeping or hiding their Meat, till it stinks, I suppose that any Thing, that is *dirty* and *stinking*, might have been called *κινάθρα*; (though Stephanus gives us no Instance of the Use of the Word, except in this very Place) and it seems also, that it is for this Reason, that the *Stench* from the Arm-pits (if I may so call them) of Goats, hath been called by this Name, as *Suidas* and *Hesychius* say it is.

—Were I allowed to make a new *Latin* Word, and to understand *κινάθρα*, in my own Way, I would from a Consideration of the very Thing *Lucian* here calls by that Name (which certainly is the *Philosopher's Beard*) render it, *hirsutiem-olentem*, his *stinking-Shag* of a Beard.

2. *ἀναπέινων.*] The strict Rendering is, *sursum-extendens, stretching-himself-upward*, by which is meant his assuming an high, or haughty Air.

3. *παρρησίαν.*] *A freedom of Speech*, that is, *the Speaking One's Mind boldly*.

<sup>1</sup> κατάπλων χρήσιμα.—Καὶ ὁ ρήτωρ δὲ σὺ, ἀπόθε τῶν ἥρημάτων τὴν τοσαύτην ἀπεραγολογίαν, καὶ <sup>2</sup> ἀντιθέσεις, καὶ <sup>3</sup> παρισώσεις, καὶ <sup>4</sup> περιόδεις, καὶ <sup>5</sup> βαθαρισμὸς, καὶ τὸ ἄλλα <sup>6</sup> βάρη τῶν λόγων. ΡΗΤ. Εἶν, οἶδα, ἀποτίθεμαι. ΕΡΜ. Εὖ ἔχει. "Ωσε λύε τὰ ἀπόγεια, τὴν <sup>7</sup> ἀποθέσαθραν ἀνε- 5 λώμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ιστίον, εὐ- θυνε, ὡς πορθμεῦ, τὸ πεδάλιον. <sup>8</sup> Εὐ πάθωμεν—Τί οιμά- ζετε, ὡς μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν

1. καταπλῶν.] Properly a *Passage by Water-downward*; and so taken here, as they were to sail *down* to Hell. I know not how to call it in *Latin*.

2. ἀντιθέσεις.] An *Antithesis*, according to *Aristotle*, is a Figure in Rhetoric, implying a Contrariety, both in the Words and the Sense, or in one or other of them. For Example: "It is not just "that this Man, possessing my "Wealth, should be rich; and "that I, parting with what I "have, should be a Beggar." *Arist.* *Rhet.* *Here Parting with*, is opposed to *Possession*, and *being rich*, to *being a Beggar*.

3. παρισώσεις.] The *Parisisis* is another Figure, whereof the Parts are neither alike, nor contrary, but equal. For Example: *They will not fight, either because they want Men, or because they want Money.* *Arist.* *Ibid.* *Here the want of Money* is neither like, nor contrary to *the Want of Men*; but both are equally good Reasons, for not undertaking a War.

4. περιόδεις.] A *Period* is a compleat Sentence. The Rhetoricians took great Pains to make their Periods, or Sentences, full and harmonious, so as that they may be spoken with Ease, and heard with Pleasure, which they

justly reckoned no inconsiderable Part of their Oratory.

5. βαθαρισμὸς.] *Eustathius*, upon II. 2. says, that a "Barbarism" is a wrong Pronunciation of "Words and Tones." Probably, then, the Orators in *Lucian's Days*, like some in ours, corrupted the true and natural Pronunciation of their Words, out of an Affectation of fine Speaking, and so made *Barbarisms*—I have often heard one, who would pass for a very fine Speaker in a Coffee house, swear aloud, that there was not a single Tittle of Truth, in any one *Noose peeper*. We now are never shocked with the Name, or Idea, of *Tyranny* upon our Stage, both being disguised in that elegant Word, *Terrany*: And some Clergymen, otherwise good Preachers, before they begin their Sermons, pray, "That in all their Works buggun, continuoed, &c. they may gloryfee (God's) bolly, &c.

6. βάρη] *Weights*. Ironically, because affected Figures, and barbarous Pronunciations, are the silly and vile Levities of Oratory.

7. ἀποθέσαθραν.] Dr. *Potter* says it was a *Stepping board* laid from the Ship to the Shore, which the Name also implies.

πώγωνα δεδημένος; ΦΙΛ. <sup>1</sup>Οτι, ὡς Ἐρμῆ, ἀθανατον  
ῷμην τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται. Αλλα  
γὰρ ἔνικε λυπεῖν αὐτὸν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. <sup>2</sup>Οτι  
μικέτι δειπνήσει πολυτελῆ δεῖπνα, μηδὲ νύκτωρ ἔξιών,  
5 ἅπαντας λανθάνων, τῷ ιματίῳ τὴν κεφαλὴν κατειλίσας,  
περίεισιν ἐν κύκλῳ τὰ χαματυπεῖα καὶ ἔωθεν ἔξαπατῶν  
τὰς νέας, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυπεῖ  
αὐτόν. ΦΙΛ. Σὺ δὲ, ὡς Μένιππε, ψκόποθη ἀποθανών;  
ΜΕΝ. Πῶς, ὅς <sup>2</sup> ἐσπευσα ἐπὶ τὸν θάνατον, καλέσαντος  
10 μηδερές; — Αλλὰ μεταξὺ λόγων, ψκραυγή τις ἀκύρεται,  
ώσπερ τινῶν ἀπὸ γῆς βοῶντων; ΕΡΜ. Ναι, ὡς Μένιππε  
ψκόποφένος γε χώρα, ἀλλ' οἱ μὲν ἐς τὴν <sup>3</sup> ἐκκλησίαν συνελ-  
θόντες, ἀσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ,  
καὶ ἡ γυνὴ αὐτῷ συνέχεται πρὸς τῶν γυναικῶν, καὶ τὰ παι-  
15 δία νεοντα ὄντα, ὄμοιώς κάκεῖνα ὑπὸ τῶν παιδῶν βάλλεται

1. *"Οτι, &c]* Because, says he, *I thought my Soul was immortal.* But, since he, here, speaks and converses, and, therefore, enjoys the Existence of his Soul after Death; what can he mean by saying, *he thought his Soul immortal?* Is not this *Existence after Death*, what Men understand by *Immortality?* I know not, whether it will lessen this Inconsistency to observe, that the Antients supposed a certain State of the Dead in dreary and gloomy Mansions, where they enjoyed little or no Happiness, and which *Virgil* calls,

— *Tristes sine sole domos* —

— *Loca turbida* —

And, that they also imagined another Mansion of Light and Bliss, where

— *Soleisque suum, sua sidera nō-  
runt.*

And, therefore, that this latter State might have been what this Philosopher expected, and, for that Reason, without it, reckons himself dead.

A Friend hath, upon this Place observed to me, “ That *Lucian*, in several Places, gives broad Hints (so much at a Loss was this very great Man, directed by our so much boasted Natural Reason) that there is Nothing left of us, but Dust, and perishable Sculls and Bones; and that, when he speaks of Conversation, and Punishments, and Rewards, &c. he seems to ridicule these Things, as Fictions of Poets and superstitious People. How then, can he make the Dead speak and reason? By a Figure, and in the Way of Fable.”

2. *ἴσπευσα.*] Because he hanged himself, as before observed.

3. *ἐκκλησία.*] The Assembly of the Free men, or People of *Athens*, when met together to pass Laws or Decrees, was called *ἐκκλησία*. Here the Subjects of the Tyrant *Lampichus* meet to form such a Free-assembly, having gained their Liberty by his Death.

ἀφθόνοις τοῖς λίθοις. "Αλλοι δὲ Διόφαγτον τὸν ῥύτορα ἐπαινῶσιν ἐν Σικυῶνι, ἐπιταφίας λόγυς, διεξιόντα ἐπὶ Κράτωνι τύτῳ. Καὶ νῦν Δία γε, ή Δαμασίς μήτηρ κωκύσσα, ἔξαρχει τῷ Θρίνῳ σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ ψδεῖς, ὡς Μένιππε, δακρύει. Καθ' ἡσυχίαν δὲ κεῖσαι μόνος. ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκόση τῶν κυνῶν μετ' ὄλιγον ὠρυομένων οἴκτισον ἐπ' ἔμοι, καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ἐπότ' ἄν συνελθόντες θάπτωσί με. ΕΡΜ. Γενάδας εἶ, ὡς Μένιππε.—Αλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἅπιτε πρὸς τὸ δικαστήριον, εὐθείαν ἔκεινην προΐοντες. Εγὼ δὲ, καὶ ὁ πορθμεῦς, ἄλλας μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὡς Ερμῆ.—Προσίωμεν δὲ καὶ ἡμεῖς.—Τί δὲ ἔτι καὶ μέλλετε; δικασθῆναι δεῖσει, καὶ τὰς καταδίκας φασὶν εἶναι βαρεῖας, τροχός, καὶ γύπας, καὶ λίθος. Δειχθήσεται δὲ ὁ ἐκάστη βίος.

15

1. μετελευσόμεθα.] *We will-go-for.*

### ΔΙΑΛ. Ι<sup>2</sup>. Κράτητος καὶ Διογένες.

Both Biters bitten.

ΚΡΑΤ. ΜΟΙΡΙΧΟΝ τὸν πλάστιον ἔγινωσκες, ὡς Διόγενες, τὸν πάνυ πλάστιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὄλιαδας ἔχοντα, καὶ ἀνεψιὸς Ἀριστέας, πλάστιος καὶ αὐτὸς ὁν, τὸ Όμηρικὸν ἔκεινο εἰώθει ἐπιλέγειν, <sup>2</sup>"Η μ' ἀνδεῖρ, οὐ ἔγώ σε. ΔΙΟΓ. Τίνος ἔνεκα, ὡς Κράτης, ἐθεράπευον ἀλλάλις; ΚΡΑΤ. Τὴν κλύρην ἔνεκα, ἐκάτερος, ηλικιωται ὄντες. Καὶ τὰς διαθῆκας ἐς τὸ φανερὸν ἐτίθεντο, Ἀρισέαν μὲν ὁ Μοίριχος, εἰ προσποθάνοι, δεσπότην ἀφίεις, τῶν ἑαυτῆς πάντων Μοίριχον δὲ ὁ Ἀρισέας, εἰ προσπέλθοι αὐτῷ. Ταῦτα μὲν ἐγέγραπτο. Οἱ δὲ ἐθεράπευον ἀλλάλις, ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντεις, εἴτε

2. "Η μ' ἀνδεῖρ, οὐ ἔγώ σε.] *Lift me, or I will lift you: The Words of Ajax wrestling with Ulysses, in Hom. Il. Lib. xxiii. by which (when neither could throw the other) Ajax meant, Either I will give you a Chance of throwing me, by letting you lift me, or Do you*

*give me one of throwing you, by letting me lift you.*

In *Mærcibus's Mouth*, the Words mean, *Yours or Mine*, with Regard to his own and *Aristea's Estate*. I do not know, why ἀνδεῖρ hath been rendered *confice*, in the other Translation.

ἀπὸ τῶν ἄσρων τεκμαρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὡς γε <sup>1</sup> Χαλδαίων παιδεῖς, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν Ἀρισέα παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχω. Καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τῦτον, νῦν δὲ ἐπ' ἐκεῖνον 5 ἔρρεπε. ΔΙΟΓ. Τί νῦν πέρας ἐγένετο, ὡς Κράτης; ἀκούας γὰρ ἄξιον. ΚΡΑΤ. "Αμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας· οἱ δὲ κλῆροι, ἐς Εὐρόμιον καὶ Θρασυκλέα πιρῆλθον, ἀμφω συγγενεῖς ὄντες, ύδε πάποιε <sup>2</sup> προμαντεομένες ὅταν γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ Σικυῶνος ἐς Κίρραν, 15κατὰ μέσον τὸν πόρον πλαγίῳ περιπετούσες τῷ Ιάπυγι, ἀνεράπτησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅπότε ἐν τῷ βίῳ ἡμεν, ύδεν τοιότο ἐνενοθμεν περὶ ἀλλήλων· ὅτε πάποιε ἐνξάμηντον Ἀνθισθέντην ἀποθανεῖν, ὡς κληρονομίσαμεν 20τῆς βασιληρίας αὐτῆς (εἶχεν δὲ πάνυ καρτερὰν ἐκ <sup>3</sup> κοτίνω ποιτάμενος) ὅτε οἶμαι σὺ, ὡς Κράτης, ἐπεθύμεις κληρονομεῖν, ἀποθανόντος ἐμοῦ, τὰ κτήματα, καὶ τὸν πίθον, καὶ τὸν πήραν, <sup>4</sup> χοίνικας δύο θέρμων ἔχοντας. ΚΡΑΤ. Οὐ-

1. Χαλδαίων παιδεῖς] That is, the Chaldeans. So we read, in the Old Testament, the *Children of Ammon*, for the *Ammonites*; the *Children of the Prophets*, for the *Prophets, &c.* αὐτὸς *Himself*; that is, even the greatest Oracle.

2. προμαντεομένες.] The Verb προμαντεύομαι, as far as I can find, always signifies *vaticinor*, to *prophecy*. The Manner, in which a Word is circumstanced in the Text, is often the best Means of coming at the Sense of it; and therefore, I am humbly of Opinion, as *Mærichus* and *Aristeas*

were no *Prophets*, nor could, therefore, be said to *prophecy*, that προμαντεομένες, must here signify *a vatibus pradiscentes*, because they are, in the Text, represented as Persons that consulted many *Oracles*. The other Translation renders it, *de his nibil praedixerant Divini*; which as a Translation, I do not understand.

3. κοτίνω.] The *Olympic Crown* was made from this Tree. *Board.*

4. χοίνικας.] The *Attic Measure of Dry Things*.

	Pecks.	Gall.	Pints.	Solid Inches.
Κοχλάξιον	0	0	0	0,276 $\frac{7}{8}$
Κύαθος	0	0	0	2,763 $\frac{1}{2}$
Ὀξύβαφων	0	0	0	4,144 $\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ξέσις	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέδικενος	4	0	6	3,501

δὲν γὰρ μοι τάτου ἔδει, ἀλλ' οὐδέ σοι, ὁ Διόγενες. "Α γὰρ ἔχρην, σύ τε Ἀντισθένες ἐκληρονόμησας, καὶ ἐγὼ σὺ, πολλῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φίς; ΚΡΑΤ. Σοφίαν, <sup>1</sup> αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμημα, τῆς τοῦ διαδεξάμενος τὸν πλῶτον παρ' Ἀντισθένες, καὶ σοι ἔτι πλειόν κατακριπών. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι ἡμέλγονταν τῶν τοιάτων κῆρυξάτων, καὶ ὅδεις ἐθεράπευεν ἡμᾶς, κληρονομίσειν προσδοκῶν. ἐς δὲ τὸ χρυσίον πάντες ἐβλεπον. ΔΙΟΓ. Εἰκότως. Οὐ γὰρ εἰχον ἔνθα δέξαντο τὰ τοιάτα παρ' <sup>10</sup> ἡμῶν, διερρύνηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων. "Ωσε εἴποτε καὶ ἐμβάλλοι τις ἐς αὐτὸς ἡ σοφίαν, ἡ παρρησίαν, ἡ ἀλήθειαν, ἐξέπιπτεν εὐθὺς, καὶ διέρρει, τὸ πυθμένος σέγειν καὶ δυναμένος οἶνον τι πάσχασιν αἱ τὰ Δαναῖς <sup>2</sup> αὐταὶ παρθένοι, ἐς τὸν τετρυπημένον πίθον ἐπαν- <sup>15</sup> τλῆσαι, Τὸ δὲ χρυσίον, ὁδὸσι, καὶ ὄνυχι, καὶ πάσῃ μηχανᾷ ἐφύλαττον. ΚΡΑΤ. Οὐκέτι ἡμεῖς μὲν ἔχομεν κανταῦθα τὸν πλῶτον οἱ δὲ ὁσολὸν ἕξαστι κομιζόμενοι, καὶ τῶτον ἄχρι τῆς πορθμέως.

1. ἀυτάρκειαν.] *Self-Sufficiency:*—Of which the *Stoics* and *Cynics* boasted so much; as *Horace* tells one of them—*fer te nullius egen-tem*—It has been rendered, *frugali- tatem*, which it sometimes signi-

fies; But, here the other Meaning seems much more applicable.

2. αὐται.] *These*, says he, pointing to them, because they were hard by him, as being in Hell.

As History is the best Comment upon the three following *Di- logues*, I have thought proper to present the young Reader with the following Stories, concerning the great Men who speak in them.

### *The Story of PHILIP.*

Philip, King of *Macedonia*, was educated, at *Thebes*, under *Epamini- nidas*, the greatest Commander and Philosopher of his Age. King *Amyntas*, his Father, had been obliged to send him there, as an Hostage. As soon as he came to the Crown of *Macedonia*, his Dominions were invaded, at once, by the *Paonians*, *Illyrians*, *Thracians*, and *Athenians*. The *Paonians* and *Thracians* he bought off with Money, and then defeated the *Athenians* and *Illyrians*. He also conquered the *Thessalians*, though their Horse, then, by far the best in all *Greece*, made the Victory very difficult. He like-

wise beat the *Eleans*, remarkable for being the ablest Spear-men, and the *Mantineans*, reckoned the best Targeteers. After this, the *Thebans* invited him to head them, in their War with the *Phocensians*; but, upon his marching into *Greece* with that Design, the *Phocensians* jointly with the *Athenians* and *Lacedaemonians*, who were all struck with a Panic, upon his Approach, sent Ambassadors to him, to sue for a Peace. On the other Hand, the *Thebans*, who had engaged him in the Expedition, sent him Ambassadors, also, to desire he would prosecute the War, with all Vigour. *Philip*, upon this, took an Oath separately to the Ambassadors of each Party, that he would act as they differently requested, insisting, in the mean Time, on their Secrecy: Whereby lulling all Sides into a profound Security, he seized the Streights of *Thermopylae*, and thereby, got a Footing in *Greece*, which he never quitted, till he enslaved all the States thereof. He besieged the powerful city *Olynthus*; but took it, by the Treachery of the Governors, whom he largely bribed to betray it to him. Two brothers, contending about the Crown of *Thrace*, submitted their Dispute to *Philip*. He, accordingly, came to settle it, but it was at the Head of an Army, with which he took away the Cause of their Contention, for he took their Kingdom into his own Hands. Thus, increasing his Power and Dominions, he formed the great Design against the *Persian Monarchy*; but, before he could enter upon the Execution of it, was assassinated by *Pausanias*, a young Nobleman of *Macedonia*, to whom he had denied justice.

### The Story of ALEXANDER.

*Alexander the Great* was the Son of *Philip*, King of *Macedonia*, and *Olympias*: But it was fabled, that *Jupiter Ammon* had, in the Shape of a Dragon, been often seen in his Mother's Bed-chamber, and, therefore was *Alexander's* real Father. *Alexander* himself, in order to pass upon the ignorant Nations, he intended to invade, for something more than a mortal, and, therefore irresistible, always favoured this Report; and, after he had passed from *Asia* into *Egypt*, took a journey to the Temple of *Anmon*, where the Priests, whom he had, beforehand, caused to be bribed, upon his Arrival, saluted him as the Son of their *Jupiter*.

Upon the Death of his Father, there arose great Disturbances in the *Macedonian Empire*, for both the States of *Greece*, and the Barbarous Nations, who were subject to *Philip*, began to revolt and shake off the Yoke.—But *Alexander*, now but twenty Years old, attacked them, with such Intrepidity, that he soon subdued the Barbarians, and came, with such a rapid Course, upon *Greece*, that *Athens* soon sued for a Peace. *Thebes*, indeed, made a Stand against him, but, by the utter Destruction of that great City, he struck a Terror through all the other States, and so obtained an universal Submission from them.

He, then, called the Assembly of all those States, in which they chose him Commander in Chief of all the Forces of *Greece*, for the Expedition he intended against the *Persians*. Hereupon he crossed the *Hellespont*, at the Head of only Thirty-five Thousand Men: Soon after which, he was met, at the River *Granicus*, by *Darius's* Forces, vastly superior to his in Number. He himself was the foremost, and fiercest, in the Attack: But, in the Course of the Battle, he was furiously set upon by two *Persian* Officers, and would have been slain, but for *Clitus*, an old Captain, who had served under his Father, in his Wars. This Man killed one of the Assailants, while *Alexander* dispatched the other. After a great Victory, here, gained, he was again met by *Darius* himself, at the Head of Seven hundred-thousand Men, at the City of *Issus*. Here, again, the *Persians* were defeated, with the Loss of an Hundred-thousand Men, and the Mother, Wife, and two Daughters of *Darius*, were made Prisoners. *Alexander* hath always been highly commended by Historians, and others, for his strict Continency and generous Behaviour towards these. After this Success, *Cyprus*, with the neighbouring Islands, and all *Phœnicia*, submitted to him, except *Tyre*. This City was built upon a small Island, near the *Phœnician* Shore, and cost *Alexander* and his Army infinite Toil, before he could take it: For he was obliged to throw an immense deal of large Timber-trees, huge Rocks, Earth, Sand, &c. into the Sea, till he raised a firm Passage above the Surface of the Water, for his Army to march against the Town. In carrying on this prodigious Work, his Men were daily slaughtered with Missive Weapons from the *Tyrian* Ships, and the Walls of the City: But, at length, having finished his Work, he took the Town, and put all the Inhabitants to the Sword, or nailed them to Crosses along the Shore. His last great and decisive Battle with *Darius* was, at the City of *Arbela*, where he defeated his Army consisting of a Million, that is, Ten-hundred thousand Men. Whereupon *Darius* fled, and was, soon after, murdered by one *Bessus*, a villainous Subject and Kinsman of his own. After this, *Alexander* passed the *Tanais*, and subdued the *Scythians* and other *Northern* Nations. Upon all these Successes he grew so intolerably vain and proud, that he changed his own Country Dress for that of the *Persian* (Part of which was the *Candys*, a *Military Cassock*) and even demanded, that he should be adored: Which when *Calisthenes* the Philosopher (who had been sent by his Tutor *Aristotle*, to attend him in his Expeditions) refused to do, he ordered his Nose, Lips, Ears, Hands, and feet to be cut off, and, in that Condition, had him carried about in a Cage, with a Dog shut up with him. But he pretended that he used *Calisthenes* thus, for Conspiring against him. He also commanded *Lysimachus*, a noble *Macedonian*, and a Disciple and Admirer of *Calisthenes*, to be shut up with a Lion in his Den, because he had visited his Master, in his great Distress. With his own Hand, he, in a drunken Fit, killed old *Clitus*, who had served his Father, and saved his own life; and that for only comparing his Father's Exploits with his. In his *Indian* Expedition, he took *Aornus*, a rock that was reckoned inaccessible

and from whence both *Bacchus* and *Hercules* had been repulsed. He then passed the *Hydaspes*, and defeated and took Prisoner *Porus*, an *Indian* King; whose Bravery, however, together with that of his Army, assisted by the Number and Strength of his Elephants, made the Battle a bloody one, and the Victory come very dear to *Alexander*. From hence, he sailed down the *Ganges*, to see the Ocean, but, in his Way, took the City of the *Oxydræa*, where he was the first who mounted the Wall, and, having leaped into the Town, before his Men could follow him, fought, and slew Numbers of the Enemy, with his single Hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own Soldiers, who had, now, got over the Wall. On his Return, he married *Statira*, *Darius*'s Daughter, at *Ecbatana*. In *Media*, he lost *Hephæstion*, a youth whom he loved beyond Measure: Which so put him beside himself, that he ordered the Physician to be killed, for not recovering him, and put to the Sword a whole Nation of innocent People, as an Immolation to his Ghost: affecting, in this, as in other Things, to imitate *Achilles*'s Behaviour, in *Homer*. At length, he arrived in *Babylon*, where he caroused whole Days and Nights, till he died of his Excesses.

He was a great Scholar (having been educated by *Aristotle*, with whom he, ever after, corresponded) and a very able, as well as a most successful, Commander; but was ruined by Pride, and the Indulgence of his other Passions. A little before he expired, he took his Ring off his Finger, and gave it to *Perdiccas*, one of his Generals; which hath been looked upon, as a Mark of his bequeathing his Empire to him. His Remains were carried to *Alexandria* in *Egypt*, a City built by himself, and there were buried.

### The Story of HANNIBAL.

*Hannibal* the *Carthaginian* was, perhaps, as great a General as ever led an Army. He, therefore, proved the most formidable Enemy the *Roman* Empire ever contended with. He first served his Country, as a Lieutenant under his Brother in Law *Asdrubal*, in *Iberia* or *Spain*; upon whose Death, he obtained the Command of the whole Army, and, therewith, soon conquered the *Celtiberians* and *Galatians* in that Country. He, then, besieged and took *Saguntum*, a City in Alliance with the *Romans*; upon their resenting of which, he marched out of *Spain* into *Gaul*, and thence over the vast Mountains, called the *ALPS*, into *Italy*: Where, by a signal Victory gained over the *Romans*, at the River *Ticinus*, he made himself Master of the whole Country that borders upon the great River *Eridanus*, now called the *Po*. The next Battle he fought, near the Lake of *Thrasimene*, where he cut to Pieces all the Roman Army, except about six Thousand. His third and greatest conflict with

the *Romans* was, at *Cannæ*, a Town in *Apulia*, where he made such Slaughter upon the Banks of the *Aufidus*, that he filled its Channel with Carcases; so that he was said to have made a Bridge of them a-cross the River, and likewise to have gotten Bushels of golden Rings, the Ornaments of *Roman* Knights, who were slain in Battle. After this, he took up his Winter Quarters in *Capua*, the second City in *Italy*, for Power and Splendor: Where, it is said, he wasted the Opportunities of destroying *Rome*, and finishing the War, by spending his Time in luxurious Living, and the Company of Mistresses. Some Time after this, he encamped, in the very suburbs of *Rome*; but, upon the News of the Consul *Varro*'s having defeated a great Army which his Brother *Asdrubal* had been leading to his Assistance from *Spain*, and upon seeing his Brother's Head thrown before his Outworks, he raised the Siege, and retired into *Brutii* a Nook of *Italy*, where he remained, for a considerable Time. After this, *Scipio*, afterwards *Africanus*, invading *Africa* with a great Fleet, *Hannibal* was recalled to the Relief of his Country, which Command he readily obeyed. *Scipio* having gained a Victory, and a Peace being made, the Senate of *Rome*, by the Instigation of some wicked Citizens of *Carthage*, accused *Hannibal* to the *Carthaginian* Senate, as holding a Correspondence with *Antiochus* against the *Roman* Interest. *Hannibal* perceived the Storm gathering, and, thereupon, fled to *Antiochus*. The Senate of *Carthage* condemned him absent; which he did not resent, but still resolved to serve his Country, where he could, and, therefore, went to *Prusias*, King of *Bitbynia*, for whom he gained a naval Victory over *Eumenes*, an Ally of the *Romans*. After all, *Prusias* made a friendship with the *Romans*, and treacherously gave up *Hannibal* to them. But they did not take him alive; for, before they could, he took a Dose of Poison, which he kept by him against any Exigency. *Lucian*, in *Alexander*'s Speech, charges him with Ἀπεισία καὶ δόλοις, as doth *Livy* with "Pervidia plusquam Punica." But, by what Histories they have been authorised to do so, I know not.

### Concerning SCIPIO.

As the History of *Scipio* is no further concerned in these *Dialogues* than that it is said he took *Carthage*, conquered *Lybia*, and made *Hannibal* flee, let it suffice to relate the Story that *Livy* records of a Conversation he is said to have had with *Hannibal* in *Asia*, after the Wars had been ended: "Whom (says *Scipio*) do you judge the greatest Commander? *Hannibal* answered, "Alexander. And whom the second? *Pyrrhus*. And whom the third? Myself, no doubt (replies *Hannibal*.) What, then (says *Africanus* smiling) would you have said, had you conquered me? Then, indeed (answered *Hannibal*) I would have set myself before *Alexander*, and *Pyrrhus*, and all the Commanders that ever lived." *Plutarch*, *Q. Curtius*, *Livy*, *Corn. Nepos*, *Justin*, &c, give the above Accounts.

ΔΙΑΛ. μ'. Ἀλεξάνδρη, Ἀννίβη, Μίνως, καὶ Σκιτίωνες.

ΑΛΕΞ. Ἐ ΜΕ' δεῖ προκεκριθαι σε, ὡς Λίβυς ἀμείνων γάρ είμι. ANN. Οὐμενν, ἀλλ' ἐμέ.

ΑΛΕΞ. Οὐκέντιον ὁ Μίνως δικασάτω. MIN. Τίνες δ' ἔσε;

ΑΛΕΞ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος ἐγὼ δὲ Ἀλεξανδρός ὁ Φιλίππη. MIN. Νῦ Δία ἔνδοξοί γε ἀμφότεροι. Αλλὰ καὶ περὶ τίνος ὑμῖν ἔρις;

ΑΛΕΞ. Περὶ προεδρίας. Φησὶ γάρ ὅτος ἀμείνων γεγενηθαι σρατηγὸς ἐμώ. Ἐγὼ δὲ, ὡσπερ ἀπαντεῖς ἵσσαι, όχι τάττα μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμῶ φημὶ διεγεγκεῖν τὰ ποιολέμια. MIN. Οὐκέντιον ἐν μέρει ἐκάτερος εἰπάτω. Σὺ δὲ πρῶτος, ὡς Λίβυς, λέγε. ANN. Εγώ μὲν τῦτο, ὡς Μίνως, ὡγάμην, ὅτι ἐνταῦθα καὶ τὴν ἐλλάδα φωνὴν ἐξέμαθον. ὡσε ὅδε ταύτη πλέον ὅτος ἐνέγκαιτό μν.—Φημὶ δὲ τάττας μάλιστα ἐπάγνυς ὀξεῖς εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, τοῦτο μέγα προεχώρησαν, δι' αὐτῶν δύναμίν τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς. Εγὼ γὰρ μετ' οἰλιγῶν ἐξορμίσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον, ὑπαρχος ὡς τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἀριστος κριθείσ. Καὶ τύς γε Κελτίνηρας εἶλον, καὶ <sup>1</sup> Γαλατῶν ἐκράτησα τῶν Εσπερίων.

2. Καὶ τὰ μεγάλα ὅρη ὑπερβάσαι, τὰ περὶ τὸν Ἡριδανὸν ἀπαντα κατέδραμον, καὶ ἀνασάτυς ἐπεσίστη τοσαῦτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προσείων τῶν προβούτης πόλεως ἥπαθον, καὶ τοτάττας ἀπέκλεισα μᾶς ἡμέρας, ὡσε τὸς δακτυλίης αὐτῶν <sup>2</sup> μεδίμνοις ἀποδοῦμενοι, καὶ τύς πολαμὸς γεφυρῶσαν νεκροῖς. Καὶ ταῦτα πάντα ἐπράξα, οὔτε "Αρμωνος υἱὸς ὄνομαζόμενος, οὔτε θεὸς εἶναι προσποιήμενος, οὐ ἐγύπνια τῆς μῆτρὸς διεξιῶν, ἀλλ' ἀνθρωπὸς εἶναι ὄμοιογῶν, σρατηγὸς τε τοῖς συνετωτάτοις ἀντεξεσταζόμενος, καὶ σρατιώτας τοῖς μαχεμωτάστοις συμπλεκόμενος" οὐ Μήδης καὶ Ἀρμενίς καταγωνίζο-

1. Γαλατῶν.] The Galatians, or, as we now call them, Galicians, Inhabitants of Galicia in Spain, called, in Latin, *Galleci*, from their Neighbourhood to an ancient Colony of Gauls in that Country. He

adds 'Εσπερίων, the *Western*, to distinguish them from the *Asiatick* or *Eastern* Gallatians, who also were a Settlement from Gaul.

2. μεδίμνοις.] See the Note upon Dial. XVII.

μένος, ὑποφεύγοντας πρὸς διώκειν τίνα, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην. Ἀλέξανδρος δὲ πατρῷσιν ἀρχὴν παραλαβὼν, πῦξε, καὶ παραπολὺ ἐζέτεινε, χρησάμενος τὴν τύχην ὄφρη. Ἐπεὶ δὲ ἐν ἐνίκησέ τε, καὶ τὸν ὄλεθρον ἐκεῖνον Δαρεῖον ἐν Ἰσταῖ τε καὶ Ἀρβίλοις ἐκρά- 5 τισεν, ἀποσὰς τῶν πατρῷων, προσκυνεῖσθαι πέντε, καὶ δι- ατακ τὴν Μηδικὴν μείδητησεν ἑαυτὸν, καὶ ἐμισιφόρει ἐν ταῖς συμποσίοις τὰς φίλας, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἥρξα ἐπίσης πατρίδος, καὶ ἐπειδὴ μετεπέμπειο, τῶν πολεμίων μεγάλων σόλω ἐπιπλευσάμην τῆς Λιβύης, τα- 10. χέως υπίκυσα, καὶ ἴδιώτην ἐμαυτὸν παρέχον. Καὶ κα- ταδικασθεὶς, ἔπειγα εὐγνωμόνιας τὸ στραγγυμα. Καὶ ταῦτα 15 ἐπράξα, βάρβαρος ὡς, καὶ ἀπαίδευτος παιδείας τῆς Ἑλ- ληνικῆς. Καὶ ὅτε Ὀμηρον, ὥσπερ ὅτος, ἐρράψωδην, ὅτε ὑπὸ Ἀριστέλει τῷ σοφιστῇ παγδευθεὶς μόνη δὲ τῇ φύσει. 20 ἀγαθῇ χρησάμενος. Ταῦτα ἐστὶ, ἀλλὰ ἐγὼ Ἀλέξανδρου ἀμείων φημὶ εἶναι εἰ δὲ ἔσι καλλίων ὅτος, διότι διαδῆ- μαχὶ τὴν κεφαλὴν διεδέδειο, Μακεδόνι μὲν ἵστις καὶ ταῦτα σεμνά: εἰ μὴ διὰ τὴν ἀμείων δόξεων ἀγ γενναῖς, καὶ σρα- τηκης ἀνδρὸς, τῇ γνώμῃ πλέον εἴπερ τῇ τύχῃ πεχορημένη. 25 ΜΙΝ. Ο μὲν εἴρηκεν ὡν ἀγενῆ τὸν λόγον, οὐδὲ τῆς Λιβύης εἰ- κὸς ἦν ὑπὲρ αὐτῆς. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φησι; ἈΛΕΞ. Ἐχρῆν μὲν, ὡς Μίνως, μιδὲν πρὸς ἄνδρα ὅτω Θρασύρον ικανὴ χάρη καὶ οὐ φέμη μιδάξας σε, οἷος μὲν ἐγὼ βιστικεὺς, οἷος δὲ ὅτος ληστὸς ἐγένετο. Ὁμως δὲ ὄρα εἰ κατ' 30 ἀλίγον αὐτὴν δίνεγκα, ὃς νέος ὡς ἔτι, παρελθον ἐπὶ τὰ πράγματα, καὶ τὴν ἀρχὴν τεταραγμένην κατέσχον, καὶ τὰς φορέας τὸ πατρὸς μετῆλθον, καταφοίτας τὴν Ἑλ- λάδα τῇ Θυβαιῶν ἀπωλείᾳ. Καὶ σρατηγὸς ὑπὸ αὐτῶν χωροταπιθεὶς, οὐκτὸν πέντε, τὴν Μακεδόνων ἀρχὴν περιέπων, 35 ἀγαπῶν ἄρχειν ὅποσων ὁ πατὴρ κατέλιπεν, ἀλλὰ πᾶσαν ἐπικοίνων τὴν γῆν, καὶ δεινὸν ἡγοσάμενος, εἰ μὴ πάντων πρα- τήσαιμι, δύλγεις ἀγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γραμμῆ ἐκράτησα μεγάλη μάχη. Καὶ τὴν Λιδίαν λα- βὼν, καὶ Ιωνίαν, καὶ Φρυγίαν, καὶ ὄλως τὰ ἐν ποσὶν ἀεὶ χει- 40

1. κατέσχον.] See, in the annexed History of Alexander how he quelled the Insurrection that arose in the Macedonian Empire.

ρύμενος, ἥλθον ἐπὶ Ισσὸν, ἔνθα Δαρεῖος ὑπέμειντο, μυριάδας πολλὰς σρατῶν ἄγων. Καὶ τὸ ἀπὸ τύχης, ὡς Μίνως, ὑμεῖς ἴσε ὅσυς ὑμῖν τεκρὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φησὶ γὰρ ὁ πορθμεὺς, μὴ διαρκέσαμεντοῖς τότε τὸ σκάφος, ἀλλὰ ὁ σχεδίας διαπῆξαμέντος τὸς πολλὺς αὐτῶν διαπλεῦσα. Καὶ ταῦτα δὲ ἐπρατήσαντο αὐτὸς προκινδυνεύων, καὶ τιτράσκεσθαι ἀξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβίλοις διηγήσωμα, ἀλλὰ καὶ μέχρις Ἰνδῶν ἥλθον, καὶ τὸν Ὀκεανὸν ὄρον ἐποιησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας 10 αὐτῶν εἶλον, καὶ Πάρον ἐχειρωσάμην. Καὶ Σκύθας δὲ, οὐκ εὐκαλαφρονήτος ἄνδρας, ὑπερβάσας τὸν Τάραντα, ἐνίκησε μεγάλη ιππομαχίᾳ. Καὶ τὸς φίλων εὖ ἐποίησα, καὶ τὸς ἐχθρῶν ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκεν τοῖς ἀθρώποις, συγγνωσοὶ ἐκεῖνοι, πάρα τὸ μέγεθος τῶν πραγμάτων, καὶ 15 τοιςτόν τι πιεύσαντες περὶ ἐμοῦ. Τὸ δὲ ὅν τελευτῆς, ἐγὼ μὲν βασιλεύων ἀπέθανον. Στος δὲ ἐν φυγῇ ὡν παρὰ Πρατίχη τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν, παντρύόταλον καὶ ὠμόταλον ἔνθα. Ως γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐῶ λέγειν, ὅτι ωκεῖσκον, ἀλλὰ πονηρίᾳ, καὶ ἀπισίᾳ, καὶ δόλοις. 20 Νόμιμον δὲ, οὐ προφανὲς, οὐδέν. Ἐπεὶ δέ μοι ὀνείδισεν τὴν τρυφὴν, ἐπλεπθαί μοι δοκεῖ οἴα ἐποίει ἐν Καπύῃ, ἐταίρας συνών, καὶ τὸς τῆς πολέμου καιρὺς ὁ θαυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ, εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ τῆς ἐω μᾶλλον ὥρμησα, τὶ ἀν μέγα ἐπράξα, Ἰταλίαν<sup>2</sup> 25 ἀναιμωλὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ωκεῖσκον ἐδοξεῖ μοι ἐκεῖνα, ὑποπήσοντα ἦδη, καὶ δεσπότην ὁμολογοῦντα. Εἴρηκα. — Σὺ δὲ, ὡς Μίνως, δίκαζε· ικανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ προτέρον ἦν μὴ καὶ ἐμὸς ἀκόστης. MIN. Τίς γὰρ εἰ, 30 ὡς βέλτιστος; οὐ πόθεν ὡρ ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων,

1. σχεδίας.] Boats, or, rather, *Floats-made-in-a-Hurry*, or, *Rafts*.

2. ἀναιμωλὶ.] *Alexander*, or, rather, *Lucian* for him, here, supposes too much. For a great, if not the greater, part of *Italy*, was, now, in the Hands of the

*Romans*, their Empire being more than three hundred Years old, and they themselves a most warlike People; so that it is a Question, whether they would not have stopped *Alexander's* Career.—λαβὼν, though I had taken.

πρατηγὸς, ὁ καθελὼν Καρχιδόνα, ἡ πρατήσας Λιβύων μεγάλαις μάχαις. ΜΙΝ. Τί ὅν. ἡ σὺ ἔρεῖς; ΣΚΙΠ. Ἀλεξάνδρῳ μὲν ὑπὲρ εἶναι, τῷδε Ἀννίβει ἀμείνων ὅς ἐδίωξε τυκίσας αὐτὸν, ἡ φυγεῖν καταγινάσας ἀτίμως. Πῶς ἡ ὧν ἀναίσχυλος ὅτος, ὅς πρὸς Ἀλεξανδρον ἀμιλλᾶται; 5 ὥς ὅδε Σκιπίων ἔγω ὁ γενικηώς αὐτὸν, παραβάλλεσθαι αἴσιος; ΜΙΜ. Νὺ Δί' εὐγνώμονα φῆς, ὁ Σκιπίων. "Ωσε πρῶτος μὲν κεκρίθω Ἀλεξανδρος, μετ' αὐτὸν δὲ σύ. Εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας, ύδε ὅτος εὐκαλαφρόντος ὅν.

## ΔΙΑΛ. Ιθ'. Διογένες ἡ Ἀλεξάνδρῳ.

ΔΙΟΓ. ΤΙ τῷτο, ὁ Ἀλεξανδρε; ἡ σὺ τέθνηκας ὥσπερ ἡμεῖς ἀπάντες; ΑΛΕΞ. Ορᾶς, ὁ Διόγενες· 5 ὁ ταράδοξον δὲ, εἰ, ἄνθρωπος ὁν, ἀπέθανον. ΔΙΟΓ. Οὐκέν ὁ Ἀμυων ἐψεύδετο, λέγων ἐκυτῆ σε εἶναι νιόν· σὺ δὲ Φιλίππῳ ἄρα ἥδα. ΑΛΕΞ. Φιλίππῳ δηλαδή. Οὐ γάρ ἄν 5 ἐτεθνίκειν "Ἀμυωνος ὁν. ΔΙΟΓ. Καὶ μὴν ἡ περὶ τῆς Ολυμπιάδος τῆς μητέρος σὺ ὅμοια πολλὰ ἐλέγοντο. Δράκοντα ὁμιλεῖν αὐτῇ, ἡ βλέπεσθαι ἐν τῇ εὐηῇ εἶτα οὕτω σε τεχθῆναι· τὸν δὲ Φιλίππον ἐξαπαλῆδας οἴόμενον πατέρα σὺ εἶναι. ΑΛΕΞ. Καγὼ ταῦτα ἥκυον ὥσπερ σύ. 10 Νῦν δὲ ὅρῶ ὅτι ψὲν ὑγίεις ὅτε ἡ μήτηρ, ὅτε οἱ τῶν Ἀμυωνίων προφῆται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ φεῦδος αὐτῶν ὡς ἄχριςόν σοι, ὁ Ἀλεξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γάρ υπέπιηστον, θεὸν εἶναι σε νομίζοντες. 15 Ατὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέσοιπας; ΑΛΕΞ. Οὐκ οἶδα, ὁ Διόγενες. Οὐ γάρ ἐφθασσε ἐπισκῆψαί τι περὶ αὐτῆς, ἡ τῷτο μόνον, ὅτι ἀποθίσκων, Περδίκκα τὸν δακύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾶς, ὁ Διόγενες; ΔΙΟΓ. Τί γάρ ἄλλο ἡ ἀνεμήδητη οἰστέποιει ἡ Ἐλλὰς, ἥρι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, 20 ἡ τροσλάτην αἰρόμενοι, ἡ σφρατηγὸν ἐπὶ τὰς βαρβάρας,

1. προσάτην.] The μετοίκοι, or *Sojourners*, at *Athens*, were obliged, under a Penalty, to put themselves under the Protection or Patronage of some able Citizen, who was to manage their Affairs, and see Right done them, and who, from that Office, was called προσάτης, *Defensor*, or rather,

ἔνιοι δὲ καὶ τοῖς δώδεκα θεαῖς προστίθεντες, καὶ νεώς εἰκοσιμένους καὶ θύματας ὡς Δράκοντος νιψί; ἀλλ' εἰτέ μοι, πώς  
αὐτοὶ Μικηεδόνες ἔθαψαν; ἈΔΕΞ. "Ετλὲν Βαβυλῶνι κε-  
μαὶ τρίτην ταύτην ημέραν. Τηλίχιεταί δὲ Πτολεμαῖος  
ζὸς ὑπασπίστης (ὅν πατεί αὐγάγη σχαλίν ἀπὸ τῶν θορύβων τῶν  
ἐν ποστὶ) ἐς Αἴγυπτον ἀπαγαγών με, θάψειν ἔκει, ὡς γε-  
νοῖ μητρὶ εἰς τῶν Αἰγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὡς  
Ἀλέξανδρε, ὁρῶν. ἐκ ὅδου ἔτι σε μωραγούσῃ, καὶ ἐλπίζοντα  
Αννυσιν, ἦ." Οστρικοὶ γενέσθαι· πλὴν ἀλλὰ ταῦτα μὲν, ὡς θε-  
10ότατε, μὴ ἐλπίσους. Οὐ γὰρ θέμις ἀνελθεῖν τίνα τῶν ἄ-  
παξ διαπλευσάντων τὴν λίμνην, καὶ ἐσ τὰ εἴσω τὰ σομία πα-  
ρελθόντων. Οὐ γὰρ ἀμελής ἡ Αἰακὸς, γδ' ὁ Κέρβερος εὐ-  
καταφρόντος. Ἐκεῖνα δὲ οὐδέως ἀν μάθοιμι παρὰ σόν, πῶς  
φέρεις ὅπότ' ἀν ἐννοήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπο-  
15 πῶν ἀφίξη, σωματοφύλακας καὶ ὑπασπιστας, καὶ σατράπας,  
καὶ χρυσὰκ τοτῦτον, καὶ ἔθη προσκυνήσα, καὶ Βαβυλῶνα,  
καὶ Βάκτρα, καὶ τὰ<sup>1</sup> μεγάλα Θηρία, καὶ τιμὴν, καὶ δοξαν,  
καὶ τὸ ἐπίσημον εἶναι, ἐλαύνοντα, δεδεμένον τακνίᾳ λευκῇ  
τὴν κεφαλὴν, πορφυρίδα ἐμπεπορπημένον· ἐ λυπεῖ ταῦτα  
20 σε ὑπὸ τὴν μηνίν τοια; τί δακρύεις, ὡς μάταυε; ἐ δὲ  
ταῦτα σε ὁ σοφὸς Ἀριστοτέλης ἐπαιδεύσε, μὴ οἰσθει βέβαια  
εἶναι τὰ παρὰ τῆς τύχης; ἈΔΕΞ. Σορὸς ἀπάγτων  
ἐκεῖνος ιελάκων ἐπιτριπτότατος ὦν; ἐμὲ μόνον ἔστιν τὰ  
Ἀριστοτέλες εἰδένει, ὅσα μὲν ἡ τητε παρ' ἐμῷ, οἷα δὲ ἐπε-  
25 σελλεν. Ως δὲ καλεχρῆτό μν τῇ περὶ πατέρειαν φιλοτι-  
μία, θωπεύων, καὶ ἐπαινῶν, ἄρτι μὲν ἐς τὸ κάλλος, ὡς καὶ  
τύπτο μέρος ὡν<sup>2</sup> τάγαθε, ἄρτι δὲ ἐς τὰς πράξεις, καὶ τὸν  
πλάντον. Καὶ γὰρ αὖ καὶ ταῦτ' αὐγαθὸν ἡγεῖται εἶναι, ὡς μὴ

*Patronus. Putter.* — So that Diogenes seems to me, here, to be very satirical upon the States of Greece, and to say as much as, That they gave up their Liberty to Alexander so far, that, in their Native Country, they put themselves upon the Foot only of Sojourners, as they had surrendered the whole Management of their Affairs unto him, as to a *προσάρτης*.

1. μεγάλα, Θηρία.] Elephants, which were used, in the Eastern Countries.

2. τάγαθος.] For τάγαθος, THE Good, or the Philosopher's SUMMUM BONUM. The Stoics held, that Nothing was good, but Virtue, Nothing evil, but Vice. But the Academics, or Followers of Plato (of whom Aristotle, was, in a great Measure, one, having been his Scholar) maintained,

κισχύνοιτο ὡς αὐτὸς λαμβάνωτ γόνις, ὡς Διόγενες, ἄνθρωπος, καὶ τεχνίτης. Πλὴν ἀλλὰ τῦτο γε ἀπολέλαυκα αὐτῷ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγάθοῖς, ἢ κατηριθμήσω μικρῷ γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλος οἶσθαι ὅ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομα. Ἐπεὶ δὲ ἐλαῦθά γε ἐλλέβορος ἐφύεται, σὺ δὲ κανὸν τὸ Λίθινον ὕδωρ χανδὸν ἐπισπασάμενος πίε, καὶ αὐθίς πίε, καὶ πολλάκις ὕτω γάρ ἀντὶ παύση ἐπὶ τοῖς Ἀριστούλευς ἀγαθοῖς αἰνῶμενος. Καὶ ἡ γάρ καὶ Κλεῖτον ἐκεῖνον ὁρῶ, καὶ Καλλισθένη, καὶ ἄλλας πολλὰς, ἐπὶ σὲ ὁρμῶντας, ὡς δικοπάσαντο, καὶ ἀ-10 μύραντό σε ὥν ἐδρασας αὐτάς. "Ωσε τὸν ἐτέρον σὺ ταύτην βαδίζε, καὶ πῦνε πολλάκις, ὡς ἔφην.

that the *SUMMUM BONUM* resulted from *Virtue*, attended with all the advantages of outward *Things*, such as *Health*, *Wealth*, a *good Name*, &c. and that there were other *Things* evil, beside *Vice*, such as *extreme Poverty*, *bodily Pain*, *Infamy*, &c. Both *Plato* and *Aristotle*, and their Followers the *Academics* and *Peripatetics*, agreed in these Opinions of *Good* and *Evil*, as appears fully, from *Cicero's Writings de Fin.* and *M. Rollin's Account of the Philosophers*.

1. γὰρ.] It seems to me, that this γὰρ must be referred to πίε, above, though γτω, Σ. come between: For, of all that *Diogenes* said to *Alexander*, his *Advice*, about *Drinking*, was the principal Part, as being the *Remedy*; and, therefore, upon his seeing *Clitus*, *Gallisthenes*, &c. approaching to revenge the *Injuries* he had done them, he drops what he is saying, and suddenly cries, & γὰρ ὁρῶ, referring γὰρ to his *Advice*, πίε, above.

ΔΙΑΔ. κ'. Ἀλεξάνδρῳ καὶ Φιλίππῳ.

ΦΙΛ. ΝΥΝ μὲν, ὡς Ἀλέξανδρε, ὡς ἀντὶ εὔχαρος γέροιο,  
μὴ ὡκ ἐμὸς υἱὸς εἶναι· ὃ γάρ ἀν. ἐτεθύκεις,  
"Αμμωνός γε ὥν. ἈΛΕΞ. Οὐδ' αὐτὸς ἡγόνεν, ὡς πάτερ,  
ὡς Φιλίππος τῷ Αμύνῃ υἱὸς είμι· ἀλλ' ἐδεξάμην τὸ μάντευμα,  
ὡς χρήσιμον ἐσ τὰ πράγματα οἰόμενος εἶναι. 5  
ΦΙΛ. Πῶς λέγεις; χρήσιμον ἐδόκει σοι, τὸ παρέχειν  
σεαυτὸν εὔχαπτιθησόμενον υπὸ τῶν προφῆτῶν; ἈΛΕΞ.  
Οὐ τῦτο. Ἄλλος οἱ βαρβάροι κατεπλάγησάν με, καὶ ύδεις  
ἔτι ἀνθίσατο, οἰόμενοι θεῶ μάχεσθαι. "Ωσε ἥπον ἐκράτην  
αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σύ γε ἀξιομάχων 10  
ἀνδρῶν, ὃς δειλοῖς αὐτὶ συγκέχθης, τοξάρια καὶ πελάρια, καὶ

γέρρα σισύηα προβεβλημένοις; Ἐλλήνων κράτεῖν ἔργον ἦν, Βοιωτῶν, καὶ Φωκέων, καὶ Αθηναίων καὶ τὸ Ἀριαδών ὄπλιτικὸν, καὶ τὴν Θετταλίην<sup>1</sup> ἵππον, καὶ τοὺς Ἡλείων ἀκούσιας, καὶ τὸ Μαρίνεων πελασικὸν, ἢ Θράκας, ἢ Ιλλυρίους, ἢ καὶ Παίονας χειρώσασθαν, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, καὶ χρυσοφόρων ἀνθρώπων, καὶ ἀστρῶν, ψκοῖς οἰσθαί ὡς πρὸ τῆς μύριος<sup>2</sup> μετὰ Κλεάρχου ἀνελθόντες, ἐκράτησαν, ωδὸς εἰς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τόξευμα ἔξινεισθαν, φυγόντων; ἈΛΕΞ. Ἀλλ' οἱ ΟΣκυθαὶ<sup>3</sup> γε, ὡς πάτερ, καὶ οἱ Ἰρδῶν ἐλέφαντες, ψκοῖς ἐνκαταφρόνησον τὸ ἔργον. Καὶ ὅμως ἡ διαστάσας αὐτὰς, ωδὴ προδοσίας ὠνόμεος τὰς νίκας, ἐκράτευν αὐτῶν. Οὐδὲ ἐπιώρκητα πώπολε, ἢ ὑποσχόμενος ἐφευσάμην, ἢ ἀπίσον ἐπράξατι τὰς νικὰν ἔνεκα. Καὶ τὰς Ἐλληνας δὲ, τὰς μὲν ἀνατολικῶν<sup>4</sup> παρέλαβον, Θηβαίς δὲ ἵστων ἀκύεις ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῦτος γαρ ἀνύγειλέ μοι, ὅν σὺ τῷ δορατίῳ διελάσας μεταξὺ διεπτύντα σφόνευσας, ὅτι με<sup>5</sup> πρὸς τὰς σὰς πράξεις ἐπαγνέσας ἐτόλμητε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα παταβαλὼν, καὶ<sup>6</sup> κάρδυν, ὡς φασι, μετενέδυς καὶ τιάραν ὄρθιν ἐπέθης, καὶ

1. ἵππον.] Ο. ἵππος signifies *Equus*, but ἵππος, *Equitatus*; the Accus. Case of which is this ἵππον.

2. μετὰ Κλεάρχου ἀνελθόντες.] Clearchus was a *Lacedemonian* General, who was obliged to go into Banishment, being condemned to die, when he would not return from *Thrace*, upon the Command of the *Lacedemonian* Magistrates, called *Ephori*. Upon this, he was kindly received by *Cyrus the Younger*, under whom he headed an Army of *Grecians*, in his Expedition into upper *Asia*, against his Brother *Artaxerxes*, then the Great, King of *Persia*. This famous Expedition is called by *Xenophon*, who writes an Account of it, τὰς Κυρεῖς Ἀνάβασις, the Ascent of *Cyrus*; and hence it is, that the Word

ἀνελθόντες, signifying *ascendentes*, is used, here. This Expedition was not long before the Time of *Alexander*; and it is thought, that the Success of the *Grecians* under *Clearchus*, and their famous Retreat under *Xenophon*, were the Motives of his invading *Asia*.

3. παρέλαβον.] *I received them*, that is, upon *Submission*; not *απι*, *I took them*, as the other Translation has it.

4. πρός.] “Πρὸς Comparatio-  
“ni etiam inservit, potestque a-  
“licubi reddi prae, ut *Plat.* Ep.  
“vii. Τὰ δὲ ἀλλὰ σμικρὰ ἀν εἰη  
“πρὸς ταῦτα. Ετ *Herodot.* Μὴ μὲ  
“κατανοήσης πρὸς λιθίνας Πυραμί-  
“δας: Νε με contemnas prae  
“Pyramibus lapideis.” *Steph.*

5. κάρδυν.] Χιτῶνας Πέρσικον τεγμα-  
τιώτικων, *Bourd.*

προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὃπ' ἐλευθέρων ἄνδρῶν ἡξίας· ἐτὸ πάντων γελοιότατον, ἐμίμε τὰ τῶν γενικημένων. Ἐώ γάρ λέγειν ὅσα ἄλλα ἐπράξας, λέγοι συγκατακλίεων πεπαγδευμένας ἄνδρας, ἐτὸ γάμυς τοιότας γαμῶν, ἐτὸ Ήφασίωνα ὑπεραγαπῶν. Ἐν ἐπήνεστα μόστον ἀκόστας, ὅτι ἀπέ-5 σχε τῆς τὸ Δαρείς γυναικὸς καλῆς ὕστης, ἐτῆς μῆτρὸς αὐτῆς, ἐτῶν θυγατέρων ἐπεμελίθης. Βασιλικὰ γάρ ταῦτα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὡς πάτερ, όντες ἐπαινεῖς, ἐτὸ ἐν Ὁξεύδρακαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῆς τείχες, ἐτὸ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Όντες 10 ἐπαινῶ τῦτο, ὡς Ἀλέξανδρε· όχι ὅτι μὴ καλὸν εἶναι οἵμαι ἐτὸ τίμωσκεσθαι ποτε τὸν βασιλέα, ἐτὸ προκινδυνεύειν τῆς σρᾶς, ἀλλ' ὅτι ποιει τραύματα, ἐτὸ βλέποιεν σε φοράδην τοῦ πολέμου ἐπικομίζομενον, αἴρασι ρέμενον, οἵμωζοίται ἐπὶ 15 τῷ τραύματι, ταῦτα γέλως ἢν τοῖς ὄρῶσι· ὡς ὁ "Αμμων γὸνις, ἐτὸ ψευδόμαντις ἡλέγυχειο, ἐτὸ σι προφῆται κόλακες. Ἡ τίς όντες ἐγέλασεν, ὄρῶν τὸν τὸ Διὸς οὐλὸν λειποφύχεια, δεόμενον τῶν ιατρῶν βοηθεῖν; ὑν μὲν γάρ ὅποτε ἥδη τέθηκας, όντες πολλὰς εἶναι τὰς τὸν προσποίησιν ἐκεί-20 ντην ἐπικερπομένας, ὄρῶντας τὸν νεκρὸν τῆς θεᾶς ἐκτάδην κείμενον, μυδῶνται ἥδη ἐξωδηκότα, κατὰ νόμον σομάτων ἀπάντων; ἄλλως τε, ἐτὸ χρήσιμον, ὡς ἔφης, Ἀλέξανδρε, τὸ διὰ τῦτο κρατεῖν ραδίως, πολὺ σε τῆς δόξης ἀφῆρεῖτο τῶν κατορθυμένων, <sup>2</sup> πᾶν γάρ ἐδόκει ἐνδεῖς ὑπὸ θεᾶς γένεσθαι 25 δοκῶν. ἈΛΕΞ. Οὐ ταῦτα φροντίστι· οἱ ἀνθρώποι περὶ ἐμῶ, ἀλλ' Ἡρακλεῖς ἐτὸ Διονύσῳ ἐνάμιλλον τιθέασι με. Καὶ τοι τὴν "Αορνον ἐκείνην όθ' ἐτέρφε ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρωσάμην. ΦΙΛ. Ορᾶς ὅτι ταῦτα ως οὐλὸς "Αμμωνος λέγεις, δος Ἡρακλεῖς ἐτὸ Διονύσῳ παραβάλλεις 30 τεκυτὸν, ἐτὸ αἰσχύνη, ὡς Αλέξανδρε, όδε τὸν τύφον ἀπομαθήσῃ, ἐτὸ γνώστη τεκυτὸν, ἐτὸ συνῆς ἥδη νεκρὸς ων;

1. Ὁξεύδρακαις] Not "the Name of a City, as is generally imagined, but the Name of an Indian People."

2. πᾶν γὰρ, &c.] "For every Exploit of yours seemed to fall short, as far as it appeared to be performed by a God."

ΔΙΑΛ. ιά. Ἀχιλλέως καὶ Αντιλόχου.

*Homer* ridiculed, for making the other World a worse State than the present, in the following Verses spoken by *Achilles* to *Ulysses*, when he (*Ulysses*) went alive to Hell, to consult *Tiresias* the Prophet, in *Odys. xi.*

Βαλοίμην καὶ ἐπάργυρος ἔων θητεύειν ἀλλα  
Ἄνδρει παρὰ ἀκλήρω, φῆ μὴ βίοτος πολὺ εἴη.  
Ἡ σᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ΑΝΤ. ΟΙΑ πρώτην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα σει  
εἴρηται περὶ τῆς θανάτου, ὡς ἀγεννῆ καὶ ἀνάξια  
τοῦν διμασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ Φοίνικος; ἡροώ-  
μην γὰρ ὅπότε ἔφης βάλεσθαι ἐπάργυρος ὁν, θητεύειν παρά  
τινι τῶν ἀκλήρων, φῆ μὴ βίοτος πολὺς εἴη, μᾶλλον ἢ πάν-  
των ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ὡς ἀγεννῆ τινα Φρύ-  
γα, δειλὸν, καὶ πέρα τῆς καλῶς ἔχοντος φιλόζωον ἵσως ἐχρῆν  
λέγειν τὸν Πηλέως δὲ οὐδὲν τὸν φιλοκινδυνόταλον ἡρώων ἀ-  
πάντων, ταπεινὰ γάτω περὶ αὐτῆς διανοεῖσθαι, πολλὴν αἰσχύ-  
λην, καὶ ἐναγίλιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ δει,   
ἔξοντας ἀκλέως ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἐκών  
προείλυ τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. ΑΧΙΛ. Ω  
παῖ Νέερος, ἀλλὰ τότε μὲν ἀπειρος ἔτι τῶν ἐνίσαινθα ὁν,  
καὶ τὸ βέλτιον ἐκείνων ὅπότερον ἢν ἀγνοῶν, τὸ δύσηνον ἐκείνον  
δοξάριον προτίμων τῷ βίῳ. Νῦν δὲ συνίημι ἡδη, ὡς ἐκείνη  
μὲν ἀνωφελῆς, καὶ εἰ ὅτι μάλιστα οἱ ἄγρων φαψαδότες, μετὰ  
νεκρῶν δέ ομοιμία. Καὶ γάτε τὸ κάλλος ἐκεῖνο, ὡς Ἀνθίλο-  
χε, γάτε ἢ ισχὺς πάρεστιν, ἀλλὰ κείμεθα ἀπαντες ὑπὸ τῷ  
αὐτῷ ζόφῳ ὅμοιοι, καὶ πατέρες ἀλλήλων διαφέροντες. Καὶ  
γάτε οἱ τῶν Γρώων νεκροὶ δέδιαστι με, γάτε σὶ τῶν Αχαιῶν θε-  
ραπεύεστιν, ισηγορία δὲ ἀκριβῆς, καὶ γερὸς, ὅμοιος, ἢ μὲν κα-  
κὸς, ἢ δὲ καὶ ἐσθλός. Ταῦτα με ἀνιᾶ, καὶ ἀχθομαι, ὅτι μὴ  
θητεύω γάτων. ΑΝΤ. Ομως τί γάτην τις πάθει, ὡς Ἀχιλ-  
λεῦ; ταῦτα γὰρ ἐδοξει τῇ φύσει, πάντως ἀποθνήσκειν ἀ-  
πάντως. Ωσε χρὴ ἐμμένειν τῷ νομῷ, καὶ μὴ ἀνιᾶσθαι τοῖς  
διατεταγμένοις. Αλλως τε, ὅρας τῶν ἐταίρων ὅσοι περὶ  
σὲ, ἐσμὲν ὡδε; μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται

1. ὅτι.] Perperam in omnibus μάλιστα, "maxime;" ut dicitur Libris excussis scribitur si ꝑ ὅ, τι ὅτι τάχιστα, "celerrime." Græv- μάλιστα, cum sit scribendum ὅτι ius.

πάντως. Φέρει δὲ παραμυθίαν καὶ ή κοινωνίας τῶν πράγματος, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾶς τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλας θαυματους ἄνδρας, οἱ ὧν ἀν οἶμαι δέξαιντο ἀνελθεῖν, εἴτις αὐτοὺς ἀναπέμψειε θητεύσοντας ἀκλήροις καὶ ἀβίοις ἀνδράσιν. 5  
**ΑΧΙΛ.** Ἐταιρικὴ μὲν ή παραίνεσις. Ἐμὲ δὲ οὐκ οἶδ' ὅπως ή μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι δὲ καὶ ὑμῶν ἔκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χείρας ἐστε, καθ' ήσυχίαν αὐτὸν πάχοντες. **ΑΝΤ.** Οὔκον ἀλλ' ἀμείνας, ὡς Αχιλλεῦ. Τὸ γὰρ ἀνωφελές τῶν λέγειν δρῶμεν. Σιωπᾶν 10 γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δέδοιται ήμιν, μὴ καὶ γέλωται ἔφλαμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενος.

### ΔΙΑΛ. λβ'. Μενίππη καὶ Ταντάλος.

The Absurdity of Tantalus's Punishment.

**ΜΕΝ.** Τι κλαίεις, ὡς Τάνταλε; ή τί σεωθὸν ὁδύρη, ἐπὶ τῇ λίμνῃ ἵσως; **ΤΑΝΤ.** Ὁτι, ὡς Μένιππε, ἀπόλωλα υπὸ τῷ δίψας. **ΜΕΝ.** Οὕτως ἀργὸς εἶ, ὡς μὴ ἐωικύφας πιεῖν. ή καὶ νὺν Δίδι αρυσάμενος κοίλη τῇ χειρὶ; **ΤΑΝΤ.** Οὐδὲν ὄφελος εἰ ἐπικύφαμι. Φεύγει γὰρ τὸ ὑδωρ, 5 ἐτειδάν προσιόντα αἰδητού με. Ἡν δέ ποιε καὶ αρύσαιμι, καὶ προσενέγκω τῷ σόματι, ὃ φθάρω βρέξας ἄκρον τὸ χεῖλος καὶ διὰ τῶν δακτύλων διαρρέεν, ὧν οἶδ' ὅπως, αὐθίς ἀπολείπει ξηρὰν τὴν χεῖρα μα. **ΜΕΝ.** Τεράσιόν τι πάχεις, ὡς Τάνταλε. Ἀτὰρ εἰσέ μοι, τί γὰρ δέῃ τῷ πιεῖν; ω γὰρ σῶμα 10 ἔχεις, ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ πε τέθαπται, ὅπερ καὶ πέινην καὶ διψῆν ἐδύνατο. σὺ δὲ ή ψυχὴ, τῶς ἀν ἔτι ή διψῶς, ή πίνοις; **ΤΑΝΤ.** Τοῦτ' αὐτὸν ή κόλασίς ἐστι, τὸ διψῆν μα τὴν ψυχὴν ως σῶμα ἔσταν. **ΜΕΝ.** Άλλα τῷτο μὲν οὕτω πιεύσωμεν, ἐπεὶ φῆς τῷ δίψῃ κολάζεσθαι. Τί δ' ὅν σοι τὸ 15 δεινὸν ἔσαι; ή δέδιας μὴ ἐνδείᾳ τῷ ποτῷ ἀποθάνης; ωχ δρῶ γὰρ ἄλλον μετὰ τῷτον ἄδην, ή θάνατον ἐντεῦθεν εἰς ἔτερον τόπον. **ΤΑΝΤ.** Ὁρθῶς μὲν λέγεις. Καὶ τῷτο δ' ὅν μέρος τῆς καλαδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. **ΜΕΝ.**

1. πάντως;] For good and all, came, alive, and to return again when dead; and not, as he lately to Life.

Ληρεῖς, ὡς Τάγλαλε, καὶ ὡς ἀληθῶς πολὺ δεῖοδαι δοκεῖς ἀκράτε  
γε Ἐλλεβόρη τὴν Δία· ὅσις τύναλιον τοῖς ὑπὸ τῶν λυτώνιων  
κυνῶν δειηγμένοις τέπονθας, ἢ τὸ ὕδωρ, ἀλλὰ τὸν δίφαν  
τεφοβημένος. TANT. Οὐδὲ τὸν Ἐλλέβορον, ὡς Μένιππε,  
δάραινομει πιεῖν, γένοισθο μοι μόνον. MEN. Θάρρει, ὡς  
Τάγλαλε. Εὖ τοι ὡς ὅτε σὺ, ὅτε ἄλλος πίεται τὰν  
νεκρῶν ἀδύνατον γάρ. Καὶ τοι οὐ πάντες ὕσπερ σὺ ἐκ  
καταδίκης διφῶσι, τὸ ὕδατος αὐτὸς ὥχ ὑπομένοντος.

ΔΙΑΛ. καὶ. Μενίππη καὶ Αἰακῆ.

*Menippus* sees the Curiosities in Hell, and makes his Remarks upon them. He is waited upon by one of the Judges.

MEN. ΠΡΟΣ τὸν Πλέτωνος, ὡς Αἰακὴ, περιήγησά μοι  
τὰ ἐν ἄδει πάντα. ΑΙΑΚ. Οὐ ράδιον, ὡς  
Μένιππε, ἄπαντα. "Οσα μέν τοι οεφαλαιῶδη μάρτυρε.  
Οὐτοσὶ μὲν, ὅτι Κέρερός ἐσιν, οἰδα· καὶ τὸν πορθμέα  
τοῦτον, ὃς σε διεπέρασε, καὶ τὸν λίμνην, καὶ τὸν Πυριφλε-  
γέθοντα ἥδη ἐώρακας ἐσιών. MEN. Οἶδα ταῦτα, καὶ σὲ,  
ὅτι πυλωρεῖς. Καὶ τὸν βασιλέα εἰδον, καὶ τὰς Ἑρίννους.  
Ταὶς δ' ἀνθρώπους μοι τὰς πάλαι δεῖξον, καὶ μάλιστα τοὺς  
ἐπισήμους αὐτῶν. ΑΙΑΚ. Οὐτος μὲν Ἀγαμέμνων, ὃς  
10δ' Ἀχιλλεὺς, ὃς δὲ Ἰδομενεὺς πλησίον. "Επειτα Ὁ-  
δυσσεὺς, εἶτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἐλ-  
άνηνων. MEN. Βαθαὶ, "Ομῆρε, οἴδα τῶν ραψῳδῶν τὰ  
οεφαλαια χαμαὶ ἔρριπται, ἄγνωστα, καὶ ἀμορφα, κόνις  
πάντα, καὶ λῆρος πολὺς, ἀμεντὰ ὡς ἀληθῶς κάρηνα.  
15 Οὐτος δὲ, ὡς Αἰακὴ, τίς ἐσι; ΑΙΑΚ. Κύρος ἐσιν. Ου-  
τος δὲ Κροῖσος, ὁ δὲ ὑπὲρ αὐτὸν, Σαρδανάπαλος, ὁ δὲ  
ὑπὲρ ταῦτας, Μίδας, ἐκεῖνος δὲ, Ξέρξης. MEN. Ειτά-  
σε, ὡς κάθαρμα, ἡ Ἐλλὰς ἔφριτλε, ζευγνύτα μὲν τὸν  
Ἐλλήσποντον, <sup>2</sup> διὰ δὲ τῶν ὁρῶν πλεῖν ἐπιθυμοῦν-  
20 τα; — <sup>3</sup> Οἷος δὲ καὶ ὁ Κροῖσος ἐσι; τὸν Σαρδανά-

1. ἀμεντνα. ] Πάντες δ' ἐσὶν ὅμως  
νεκύων ἀμέντνα κάρηνα. *Hom.*

2. διὰ δὲ τῶν ὁρῶν. ] After *Xerxes*  
had invaded *Greece* with an Ar-  
my (as *Justin* relates) of ten  
Hundred Thousand Men, he cut

a Channel a-cross the Neck of  
the *Peninsula*, upon which Mount  
*Athos* stands, in *Macedonia*, that  
he might have it to say, he sailed  
over, or through, Mountains.

3. Οἷος. ] *What a vile Wretch!*

παλὸν δὲ, ὡς Αἰακὲ, πατέρες μοι καὶ κάτια κόρρης ἐπί-  
τρεψον. ΑΙΑΚ. Μηδαμῶς διαθρύψεις γάρ αὐτῷ τὸ  
κρανίον, γυναικεῖσσον ὅτι. ΜΕΝ. Οὐκέτι, ἀλλὰ προσπίλυξο-  
μαί γε πάντας ἀνδρογύνω ὅντι. ΑΙΑΚ. Βέλει δέ σοι  
ἐπιδείξω καὶ τὸς σεφύς; ΜΕΝ. Νὴ Δία γε. ΑΙΑΚ. Πρῶ-5  
τος ὅτος σοι ὁ Πυθαγόρας ἐσί. ΜΕΝ. Χαῖτε, ὡς <sup>1</sup>Ευ-  
φορβε, <sup>2</sup>ἢ <sup>3</sup>Απολλον, <sup>4</sup>ἢ ὁ, τι ἀν ἐθέλητος. ΠΥΘ. Νὴ,  
καὶ σύ γε, ὡς Μένιππε. ΜΕΝ. Οὐκ ἔτι <sup>3</sup>Χρυσοῦς ὁ  
μηρός ἐσί σοι; ΠΥΘ. Οὐ γάρ. Αλλὰ φέρε ἵδω, εἴ-  
τι σοι ἐδῶδιμον ή πήρα ἔχει. ΜΕΝ. Κυάμυς, ὡς <sup>4</sup>γα-10  
βε. "Ωστε <sup>4</sup>σὺ τοῦτό σοι ἐδῶδιμον. ΠΥΘ. Δὸς μόνον.

1. Εὐφορβε.] *Pythagoras* held, that the Souls of Men, after a certain Time spent in Hell, returned to Life again, and passed into a new Set of Bodies. As a proof of this, he affirmed, that he himself had been *Euphorbus*, at the Siege of *Troy*; and, to prove it, said he knew the Shield of that Warriour, which he saw hung up in one of the *Græcan* Temples.

2. ἢ Απολλον.] He was of so beautiful a Person, that his Scholars used to call him the *Hyperborean Apollo*. *Diog. Laert.* Lib. viii. Segm. ii. *Lucian* calls him by these Names, in Derision of his Vanity, in having endeavoured to pass for these Persons. But it was not so much Vanity, as a Sort of pious Fraud in him, because he, thereby, proposed the Reformation of Men, as will appear by the next Note. This shews us the Necessity there was of a real Divine Reformer.

3. χρυσες ὁ μηρός.] *Aelian* says, that *Pythagoras* shewed his *golden Thigb*, at the public Games of *Crotone*; and that he was seen, that very Day, at *Metapontum*, another City of *Italy*. *Apollonius* too relates the same Facts; but neither gives us any Account of the Grounds

of this Fable of his *golden Thigb*. See *Aelian*. Lib. ii. cap. 26. and *Apollon. de Mirabil.*

If I may guess at the Foundation of all these strange Things, I should be apt to think, that, as *Pythagoras* was engaged in reforming the *Crotoneians* and *Metapontines*, two Cities entirely sunk in Luxury and Debauchery, the better to enforce his new Laws, and to give them an extraordinary Sanction, he contrived to pass for a very wonderful Person, or, rather, something more than Man. His great skill in Mathematics too, by which he passed with some for a Conjurer, might have contributed to establish this Notion of him.

4. καὶ τετό σοι ἐδῶδιμον.] *Pythagoras* did not allow the Eating of any living Creature, but would have Men live upon all wholesome Vegetables, except Beans. Many fabulous Reasons are given for his forbidding the Eating of these: Such as, that they resemble the human Parts of Generation: That their Stalks are like the Gates of Hell, because they have a thorough Passage, or one continued Tube, within them: That if you expose them boiled, for a certain Number of Nights to the Moon,

ἄλλα παρὰ νεκροῖς <sup>1</sup> δόγματα. "Εμαθον γὰρ ὡς γένει  
ἴσον κύαμοι καὶ <sup>2</sup> κεφαλαὶ τοκίων ἐνθάδε. 'ΑΙΑΚ.  
Οὗτος δὲ Σόλων ὁ Ἐξηκεσίδιος, καὶ Θαλῆς ἐκεῖνος, καὶ παρ'  
αὐτοὺς Πιτίλακος, καὶ οἱ ἄλλοι. <sup>3</sup> Επὶ ταὶς πάντες εἰσὶν,  
ὅσις ὄρᾶς. MEN. "Αλυποι γένοι, ὡς Αἰακὲ, μόνοι, καὶ φαί-  
δροὶ τῶν ἄλλων. Οἱ δὲ σποδοὶ πλέως ὥσπερ ἐγκυροφίας  
ἄρτος, ὁ ταῖς φλυκταύναις ὄλος <sup>4</sup> ἐξηνθηκώς, τίς ἐσιν;  
'ΑΙΑΚ. 'Εμπεδοκλῆς, ὡς Μένιππε, ἡμίερθος ἀπὸ τῆς Αἴ-  
τνης παρών. MEN. <sup>5</sup> Ω <sup>5</sup> χαλκόπε ύβέλτισε, τί παθῶν  
ΙΟσεαυτὸν ἐσ τὸς <sup>6</sup> κρατῆρας ἐνέβαλες; 'ΕΜΠ. <sup>7</sup> Μελαγ-

they will turn to Blood. *Diog. Laert.* in *Pythag.* and *Lucian* in *Βιῶν Πρᾶσσον*. But the true Reason, probably, was that given by *Cicero*. "Ex quo etiam Pythagoricis interdictum putatur, ne  
"Fabā vescerentur, quod habet  
"inflationem magnam is cibus,  
"tranquillitati mentis vera quæ-  
"renti contrariam." *Lib. de Divinat.* Several also are of Opinion that, under *Pythagoras's* Precept about Beans, was couched Advice to his Scholars, that they should not endeavour to become *Κυαμεύται*, *Fabis electi* (for it was usual to elect Magistrates with Beans) that is, that they should not subject themselves to the Evils of Ambition. See *Xen. Apomn. Demosth. Scholast.* in *orat. co:t. Timocrat.* & *Plut. in Puer. Educat.*

1. δόγματα.] *The Opinions* of the Philosophers were, peculiarly, so called.

2. Κεφαλαὶ τοκίων.] Κεφαλὴ, as *Stephanus* shews, hath been used, as a Term in Anatomy, signifying the Extremity of a Bone, or other Part "Item (says he) su-  
"perior in Testiculo pars κεφαλὴ  
"ἰεχίως dicitur, inferior πόνημαν." — Now, as there is no Account, at least, that I can find, that *Pythagoras* thought Beans more like the Parts of Generation of Pa-

rents than those of Children, but that they resembled such Parts, in general, I am apt to think, that *Lucian* must have writ it κεφαλαὶ δεχήνων. For where has κεφαλὴ, by itself, ever signified *Testiculus*? And, if it had, why should *Lucian* alter, or limit, the Doctrine of *Pythagorus*, who forbade the Eating of Beans, not because they resembled the Parts of Generation in Parents only, but those in all human, or, perhaps, living Creatures? τοκίων is put for τοκίων, Ionicē.

3. Επτά.] *The seven Wise Men of Greece.* The four, not mentioned, here, were *Chilo*, *Bias*, *Periander*, King of *Corinth*, and *Cleobulus*.

4. ἐξηνθηκώς.] *Who-hath-broke-out* with Blisters. A Metaphor from the *Breaking out*, or *Budding*, of Trees, or Flowers.

5. χαλκόπε.] See your Dictionary for *Empedocles*.

6. κρατῆρας.] Κρατήρ, properly, signifies a Cup. The Caverns of the burning Mount *Etna* were, in Greek, called Κρατῆρες.

7. Μελαγχολία τις.] After *Menippus* had asked, τί παθῶν, it is odd that *Empedocles* should answer in this Nominative Case. But, perhaps, it is natural, in a cursory Discourse, not to be, upon all Occasions, so very ex-

χολία τις, ὁ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ <sup>1</sup> κόρυζα. Ταῦτά σε ἀπνηθράκωσεν αὐταῖς κρηπίσιν ψκ ἄξιον ὄντα. Πλῦν ἀλλ' οὐδέν σε τὸ σέφισμα ὄντος, ἐφωράθης γὰρ τεθνεάς.—Ο Σωκράτης δὲ, ὁ Αἰακὲ, πὲ ποτε ἄρδε ἐσι; ΑΙΑΚ. Μετὰ Νέστορος <sup>2</sup> Παλαμίδης ἐκεῖνος ληρεῖ τὰ πολλά. ΜΕΝ. "Ομως ἐβλόμην ἴδειν αὐτὸν, εἴπε εἰθάδε ἐσίν. ΑΙΑΚ. Όρᾶς τὸν φαλακρόν; ΜΕΝ. "Απαλῆς φαλακρού εἰσιν· ὅτε πάντων ἀντί τοῦ τοῦ γυνώρισμά. ΑΙΑΚ. Τὸν σιμὸν λέγω. ΜΕΝ. Καὶ τοῦ ὄμοιον σιμοὶ γὰρ ἄπαντες. ΣΩΚΡ. Εμὲ ζητεῖς, ὁ Μένιππε; ΜΕΝ. Καὶ μάλα, ὁ Σωκράτης. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; ΜΕΝ. Πολλοὶ τῶν νέων φιλόσοφεῖν λέγεσι. Καὶ τάχει σχίνατα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσασθο τις, ἄκροι φιλόσοφοι μάλα <sup>3</sup> πολλοί. Τὰ δὲ ἄλλα—ἴωρακας, οἴμας, οῖσις ἥκει παρὰ σοὶ <sup>4</sup> Ἀρίσιππος, καὶ Πλάτων αὐτός· οὐ μὲν ἀποπιέων

act as to answer, directly, in the Case of the Question: Or, perhaps, the Speaker, here, means to say, Μελαγχολία τις ἦ, “It “was some Madness”.

1. *κόρυζα.*] Stephanus shews from Galen, that all the old Physicians used to call, τὸ διὰ τῶν ρίγων ἐκχρινόμενον ὄγρον λεπτὸν, the thin Fluid secreted through the Nostriils, by the Name of *κόρυζα*. We often see Madmen and Idiots troubled with this Defluxion, whence we call them *Driveiers*; and hence, I suppose, the Greeks gave the Name of *κόρυζα*, or *Driveeling*, to Madness.

2. Παλαμίδης.] Socrates, upon his Trial, spoke thus to the Athenian Judges: “ If Death be but a Journey hence to another Place, and if it be true, what is reported, that all who have died, are there: What greater Good, Judges, can befall a Man, than there to converse with those just Judges, *Minos*, *Hecus*, and *Rhadamanthus*, and with *Palamedes*, or

“ Ajax, or any other who hath died by an unjust Judgment?”

Plat. in *Apolog.*  
I think it somewhat probable then, that *Lucian*, here, placing *Socrates* in the particular Company of *Nestor*, a righteous Man, and of *Palamedes*, who had suffered by a false Accusation, is a Kind of a Gibe upon the above Passage in *Plato*, as if he made *Hecus* (when *Menippus* had asked him for *Socrates*) to say, “ O! “ yonder he is, to be sure, commanding himself with *Nestor*, “ and *Palamedes*, his Fellow Sufferers, whose Company he so much longed for.”

3. πολλοί.] Immediately after this πολλοί the *MS.* goes on thus: ΣΩΚ Μάλα πόλλας ιώρακας. ΜΕΝ. Αλλ' ιώρακας, οἴμας, οῖσις ἥκει παρὰ σοὶ Ἀρίσιππος, καὶ Πλάτων αὐτός, οὐ μέν. &c. *Græv.*

4. Ἀρίσιππος.] This Philosopher (if he deserves that Name) held, that the gross Pleasures of the Body were the *Summum Bonum*.

μύρη, ὃ δὲ τὰς ἐν Σικελίᾳ τυράννους<sup>1</sup> θεραπεύειν ἐκμαθῶν.  
ΣΩΚΡ. Περὶ ἐμῦ δὲ τί φροντος; MEN. Εὐδαίμων, ω  
Σώκρατες, ἀνθρωπος εἰ, τάγε τοιαῦτα. Πάλις οὐ σε δα-  
μάσιον οἴοντας ἄνδρα γεγενῆσαι, καὶ πάλια ἐγγωνέα<sup>2</sup> ταῦ-  
τα, δεῖ γὰρ οἶμαι τάλπθες λέγειν, ύδεν εἰδότα. ΣΩΚΡ.

<sup>3</sup> Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτός. Οἱ δὲ, εἰρω-  
νεῖσαν ὕστορο τὸ πράγμα εἶναι. MEN. Τίνες δὲ, ὅτοι εἰσιν  
οἱ περὶ σέ; ΣΩΚΡ. Χαρμίδης, ὁ Μένιππε, καὶ Φαῦδρος,  
καὶ ὁ τῆς Κλεινίας. MEN. Εὔγε, ω Σώκρατες, ὅτι κάτιαν-  
τοθα μέτει τὴν σεκυῖτη τέχνην, καὶ ωκεὶ ὀλιγώρεις τῶν καλῶν.  
ΣΩΚΡ, Τί γὰρ ἂν ἄλλο ὕδιον πράτισοι; Ἀλλὰ πλησίον  
ἡμῶν καλάκεισο, εἰ δοκεῖ. MEN. Όυ μά Δι', ἐπὶ τὸν  
Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλησίον οἰκήσων αὐ-  
τῶν. "Εοικα γάντι ωκεὶ ὀλίγα γελάσεσθα, οἰμωζόντων ἀκόσων.

1. θεραπεύειν ἐκμαθῶν.] *Plato* went thrice to *Sicily*.—First, to see the Wonders of the burning *Aetna*; at which Time, he incurred the Displeasure of the Tyrant *Dionysius* the Elder, by telling him that his Words *τυρ-ράννισσιν*, *savouring of Tyranny*; for which, he would have been put to Death, but for the generous and humane *Dion*, Brother-in-Law to the Tyrant. His second Expedition was, to take Possession of some Lands promised him by *Dionysius* the Younger, in which he was to make an Experiment of that famous Form of Government, which he hath left us, in his Works. But *Dionysius* broke his Word with him; upon which, it was thought, he put *Dion* and *Theotas* upon dethroning him. It is, at least, certain, that he was obliged to a Letter, which the Philosopher *Archytas* wrote to *Dionysius* in his Favour, for his Escape from *Sicily* and this second Tyrant. The third Time, he went to make up Matters between *Dion*, then much suspected at Court, and

*Dionysius*, who still had a Veneration for *Plato*: But, failing in this, he soon returned Home. *Diogenes Laertius*, Lib. iii. S. 18. in Substance, gives us the above Account; in which, we see rather the Contrary of any servile Attendance upon the Tyrants of *Sicily*: So that *Lucian*, here, probably, takes an injurious and saucy Liberty with the Divine *Plato*'s Character.

2. ταῦτα.] These Things, that we now see, here in Hell. *Socrates* was wont to say, That a *Dæmon* or *Genius* signified, before hand, to him what was to come: "Ἐλεγεῖ δὲ καὶ προσημαίνειν τὸ δαιμό-  
νον τὰ μέλλοντα αὐτῷ. *Diog. Laert.* Lib. ii. Seg. 32. Which Notion is what *Menippus*, here, pretends to ridicule.

3. Καὶ αὐτὸς ἔφασκον.] The Delphian Oracle pronounced *Socrates* the *wiseest of Men*: Which, after much Enquiry, he himself discovered to be true, in this Respect only, *That he alone had found out, that he knew nothing*. And this he often declared. See *Plat. in Apolog.*

ΑΙΑΚ. Κάγω ἦδη ἀπειμι, μὴ καὶ τις ἡμᾶς γερῶν λάθη διαφυγῶν. Τὰ πολλὰ δὲ ἐσανθίσ ὄψει, ὡς Μένιππε. ΜΕΝ ΑΠΙΘΙ. Καὶ ταῦτι γὰρ ικαρὰ, ὡς Αιακέ.

ΔΙΑΛ. κδ'. Μενίππης ἢ Κερβέρη.

Lucian's Death of Socrates.

ΜΕΝ.<sup>1</sup> Ω Κέρβερε, (συγγενῆς γάρ εἰμι σοι, κύων καὶ αὐτὸς ὢν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἵς ἦν ὁ Σωκράτης, ὅποτε κατίστη πρὸς ὑμᾶς; εἰκὸς δέ σε θεὸν ὄντα, μὴ ὑλακτεῖν μένον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ὅπότε ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὡς Μένιππε, παντάπατον ἐδόκει ἀτρέπτῳ προσώπῳ προσιέναι, καὶ πάγκον δεδιέναι τὸν θάνατον δοκῶν, καὶ ταῦτα ἐμφῆναι<sup>2</sup> τοῖς ἔξω τῷ σομίῳ ἐτῶσιν ἐθέλων. Ἐπεὶ δὲ καλέκυψεν εἶσω τῷ χάσματος, καὶ εἶδε τὸν ζόφον, καγὼ ἔτι διαμέλλοντα αὐτὸν<sup>3</sup> δακῶν τῷ κωνείῳ, κατέσπασα τῷ ποδὸς, ὥσπερ τὰ βρέφη<sup>4</sup> ἐκάκνει, καὶ τὰ ἔκαντα τὸ παγδια ὠδύρειο, καὶ παντοῖος ἐγένετο. ΜΕΝ. Οὐκοῦ σοφιστὸς ὁ ἀνθρωπός ἦν, καὶ ωκεὶς αἰλιθῶς κατεφρόνει τῷ πράγματος; ΚΕΡΒ. Οὐκοῦ ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸν ἐώρα, κατεθρασύνειο, ὡς δῆθεν ωκεὶς ἄκων πεισόμενος, ὁ πάντας ἔδει

1. τοῖς ἔξω.] *To the World.*

2. κωνείῳ δακῶν.] The Representing Socrates lingering in great Fear, at the Entrance of Hell, till *Cerberus* comes and drags him down by the Foot, is a natural Allegory, signifying that *Socrates* was very loth to quit his Life, and did still put off his Departure, till, at length, Death seized him fast, and hawled him away, in Spite of him. Yet I cannot but think, that *Cerberus* breaks through this Allegory, when, in his private Capacity of a *Dog*, he says, he bit *Socrates* with *Hemlock*; for this seems strained and unnatural. However, it is reconcileable to Sense, by taking *Cerberus*, when he says, κωνείῳ δακῶν,

for *Death*; because *Death* may, indeed, be naturally said to seize *Socrates* κωνείῳ, with the *Hemlock*, or the *Juice of Hemlock*, which was the *Poison* he had drank. *Κάκνειον* is reckoned to be rather a Sort of *Plant* like our *Hemlock*.

3. ἐκάκνει] I know no Account of *Socrates*'s Death of near such Authority, as that given by his Scholar *Plato*; in which, that Philosopher appears with such intire Resignation, exalted Courage, and Majesty of Reason, that I think *Lucian* (who also could not, possibly, have a better Account) a most affected, injurious, and envious Traducer, for treating his Character with this Indignity. His dying, as he did,

παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. Καὶ ὅλως, περὶ πάρ-  
των γε τῶν τοιούτων εἰπεῖν ἀν ἔχοιμι, ἔως τὸ σομί τολμη-  
ροὶ, καὶ ἀδρεῖοι, τάδ' ἔνδοθεν <sup>1</sup> ἔλεγχος ἀκριβέσις. MEN.  
Ἐγὼ δὲ πῶς σοι κατεληλυθέντας ἔδοξα; KEPB. Μόρος; ὁ  
5 Μένιππε, ἀξίως τῆς γένετος, καὶ Διογένης πρὸ σῆς, ὅτι μὴ ἀραγ-  
καζόμενος ἐσήτητε, μήδ' ὠθεμενοι, ἀλλ' ἐθελάστοι, γελῶντες,  
οιμώζειν παραγγείλαντες ἀπασιν.

seems a strong Argument, that  
he was (as some eminent *Cbris-  
tians* allow he was) inspired: For  
scarce any Thing less than the  
Constancy, Chearfulness, and  
Hopes of a *Martyr*, appear in  
his Behaviour.

1. *ἔλεγχος.*] This Word in the  
Masculine Gender, as here sig-  
nifies, *a Proof*; in the Neuter,  
*a Scoundrel*.

### ΔΙΑΛ. κέ. Χάρωνος καὶ Μενίππου.

*A Scuffle between Charon and Menippus, about the Ναῦλον or Ferry  
Piece.*

ΧΑΡ. ΑΠΟΔΟΣ, ὁ κατάρρει, τὰ περθυμία. MEN.

Βόα, εἰ τῦτό σοι ἥδιον, ὁ Χάρων. ΧΑΡ. Α-  
πόδος φημὶ ἀθ' ἀν σὲ διεπορθμευσάμην. MEN. Οὐκ ἀν  
λάθοις παρὰ τῆς μὴ ἔχοντος. ΧΑΡ. Ἐσὶ δὲ τίς ὀβολὸν  
5 μὴ ἔχων; MEN. Εἰ μὲν καὶ ἄλλος τις, γά τι οἶδα· ἐγὼ δὲ  
γά τις. ΧΑΡ. Καὶ μὴν ἄγγειος σε, γὰ τὸ Πλάτωνα, ὁ  
μιαρέ, ἢν μὴ ἀποδῶς. MEN. Καγὼ τῷ ξύλῳ <sup>2</sup> σου  
πατήσας, διαλύσω τὸ ιρανίον. ΧΑΡ. <sup>3</sup> Μάτην γά τις  
πεπλευκώς τοσύτον πλύν; MEN. Ο Έρμῆς ὑπὲρ ἐμῆς σοι  
10 ἀποδότω, ὃς με παρέδωκέ σοι. EPM. Νὴ Δία οὐαίμην,  
εἰ μέλλω γε καὶ ὑπερεκλίνειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀπο-  
σήσομαι σε. MEN. Τύτῳ γε ἔνεκα νεωλυκήσας τὸ πορθμεῖ-

2. σθ.] MS. *Græv.*

3. Μάτην, &c.] *Grævius* says,  
the Sense, here, is, " Then you  
shall, to no Purpose, have made  
this so great a Passage, since  
you have not brought your  
Ferry-penny." As if (I suppose)  
even his having gotten over  
should still not avail him.

But a Friend thinks, that this  
Interpretation of *Grævius* enfee-  
bles the Sentiment, and is un-  
natural, and that the true Sense  
certainly is; " And so you shall  
have made so great a Voyage  
 gratis." Which is the received  
Sense.

ον, παράμενε,—Πλὴν ἀλλ' ὁ γε μὴ ἔχω, πῶς ἀν λάβοις;  
 ΧΑΡ. Σὺ δ' ἡδεῖς ως κομίζειν δέον; ΜΕΝ. Ἡδεῖν μὲν,  
 όντες εἶχον δέ. Τί γν; ἔχρη διὰ τότο μὴ ἀποθανεῖν; ΧΑΡ.  
 Μόνος γναῦχίστεις προῖκα πεπλευκένα; ΜΕΝ. Οὐ προῖκα,  
 ὡς βέλτιστε. Καὶ γὰρ ἡγίλησα, καὶ τῆς κώπης ἐπελεύθομην, καὶ 5  
 όντες ἔκλαμον μόνος τῶν ἀλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦ-  
 τα πρὸς τὰ πορθμία. Τὸν ὄβολὸν ἀποδηνάι σε δεῖ, καὶ  
 γὰρ θέμεις ἀλλως γενέσθαι. ΜΕΝ. Οὐκέντις ἀπάγαγέ με  
 αὐθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις ἵνα καὶ πληγὰς  
 ἐπὶ τότω παρὰ τὴν Αἰακὸν προσλάβω. ΜΕΝ. Μὴ ἐνόχλει 10  
 γν. ΧΑΡ. Δεῖξον τί ἐν τῇ πηρᾷ ἔχεις. ΜΕΝ. <sup>1</sup> Θέρ-  
 μες, εἰς θέλεις, καὶ τῆς Ἐκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν  
 τῶτον ἡμῖν, ὡς Ἐρμῆ, τὸν κύνα ἔγαγες; οἵα δὲ καὶ ἐλάτει  
 παρὰ τὸν πλὴν, τῶν ἐπιβαλῶν ἀπάγλων καταγελῶν, καὶ ἐπι-  
 σκώπιων, καὶ μόνος ἄδων, οἵμωζόντων ἐκείνων; ΕΡΜ. <sup>2</sup> Αγ- 15  
 νοεῖς, ὡς Χάρων, ὅποιον ἄνδρα διεπόρθμευσας; ἐλεύθερον ἀ-  
 κριβῶς, καθένες αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.  
 ΧΑΡ. Καὶ μὴν ἀν σε λάβω ποιέ. —ΜΕΝ. <sup>3</sup> Αν λάβης, ὡς  
 βέλτιστε,—δις δὲ όντες λάβοις.

1. Θέρμες, &c.] See the Notes upon the viiiith Dialogue.

ΔΙΑΛ. κε'. Διογένης καὶ Μαυσόλευ.

*The Vanity of Mausolus's Monument, which was one of the seven Wonders of the World.*

ΔΙΟΓ. <sup>3</sup> Ω Κἀρ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάντων ἡμῶν  
 προσίμασθαι ἀξιοῖς. ΜΑΥΣ. Καὶ ἐπὶ τῇ  
 βασιλείᾳ μὲν, ὡς Σινωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἀπά-  
 στης, ἥρξα δὲ καὶ Λυδῶν ἐνίσων, καὶ γῆς τινας ὑπηγάγ-  
 μην, καὶ ἄχρι Μιλύτης ἐπέβην, τὰ πολλὰ τῆς Ιωνίας κα- 5  
 ταρεφόμενος. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις  
 καρτερός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῷ μνῆμα  
 παμμεγέθες ἔχω ἐπικείμενον, ἡλίκον όντες ἄλλος γενρὸς, ἀλλ'  
 όδε γάτως ἐς κάλλος ἐξησκημένον, ἵππων καὶ ἄνδρῶν ἐς τὸ  
 ἀκριβέστατον εἰκασμένων λίθῳ τὸν καλλίστην, οἷον γέδε γεών ἔν- 10  
 ρῃ τις ἀν ἥδιως. Οὐ δοκῶ σοι δικαίως ἐπὶ τέτοιοις μέγας  
 φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φῆς, καὶ τῷ κάλλει καὶ

τῷ βάρει τῷ τάφῳ; ΜΑΥΣ. Νὴ Δί, ἐπὶ τότοις. ΔΙΟΓ. Ἀλλ, ὡς καλὲ Μαύσωλε, ὅτε ἡ ισχὺς ἔτι σοι ἐκείνη, ὅτε ἡ μορφὴ πάρεστιν. Εἰ γὰν τινα ἐλείμεθα δικαστὸν εὐμορφίας πέρι, ωκεῖχω εἰπεῖν τίνος ἔνεκα τὸ σὸν ορεάνιον προ-  
 5 τιμηθεῖν ἀν τῷ ἐμῷ. Φαλακρὰ γάρ ἄμφω, καὶ γυμνὰ, καὶ τὰς ὁδόντας ὁμοίως προφαίνομεν, καὶ τὰς ὁφθαλμὰς ἀφηρή-  
 αεθα, καὶ τὰς ρῖνας ἀποστιμώμεθα. Οὐδὲ τάφος, καὶ οἱ  
 10 πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσοῦσι μὲν ἵσως εἰεῖν ἐπι-  
 δείκνυσθαι, καὶ φιλοτιμεῖσθαι πρὸς τὰς ξένιας, ὡς δῆτι μέγχ  
 οικοδόμημα αὐτοῖς ἐστι σὺ δὲ, ὡς βέλτιστε, ωχὶ ὄρα ὅ, τι ἀ-  
 πολαύεις αὐτῷ πλὴν εἰ μὴ τῷτο φῆς, ὅτι μᾶλλον ἡμῶν ἀχ-  
 θοφορεῖς ὑπὸ τηλικύτοις λίθοις πιεζόμενος. ΜΑΥΣ. Ἀ-  
 νόητα ὡν μοι ἐκεῖνα πάντα, καὶ ιστότιμος ἐσαι Μαύσωλος καὶ  
 Διογένης; ΔΙΟ. Οὐκ ιστότιμος, ὡς γενναιότατε. Μαύ-  
 15 σωλος μὲν γάρ οἰμάζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς  
 εὐδαιμονεῖν ὔστο. Διογένης δὲ καταγελάεται αὐτῷ. Καὶ  
 τάφοι ὁ μὲν ἐν Ἀλικαρνασσῷ ἐρεῖ ἐαυτῷ ὑπὸ Ἀρτεμισίας  
 τῆς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον ὁ Διογένης δὲ, τῷ  
 μὲν σώματος εἰ καὶ τίνα τάφον ἔχει, ωκεῖδε, ωδὲ γάρ ἐμελεν  
 20 αὐτῷ τότε. Λόγον δὲ, τοῖς αρίστοις περὶ αὐτῷ καταλέποι-  
 πεν, ἀνδρὸς βίον βεβιωκώς, υψηλότερον, ὡς Καρῶν ἀνδραποδέσ-  
 τατε, τῷ σῷ μνήματον, καὶ ἐν βεβαιοτέρῳ χωρίῳ κατεσκευ-  
 εσμένον.

1. γυναικὸς καὶ ἀδελφῆς.] Some of the Heathen Kings, pleading the fabulous Example of Jupiter and Juno, usurped the Privilege of an incestuous and abominable Marriage with their

own Sisters; I suppose to confine their Wealth and Interest within their own Families.

2. βεβαιοτέρῳ χωρίῳ.] That is in the Esteem of Mankind.

ΔΙΑΛ. κ'. Νιρέως, Θερσίτη, καὶ Μενίππων.

*The Vanity of Beauty.*

ΝΙΠ. ΙΔΟΥ δὴ, Μένιππος ὃτοι δικάσει πότερος εὐμορ-  
 φότερός ἐσιν. Εἰπὲ, ὡς Μένιππε, ωκεῖλιον σοι  
 δοκῶ; ΜΕΝ. Τίνες δὲ καὶ ἐσε; πρότερον, οἴμαι, χρὴ  
 γάρ τῷτο εἰδέναι. ΝΙΠ. Νιρέως καὶ Θερσίτης. ΜΕΝ.  
 5 Πότερος ὁ Νιρέως, καὶ πότερος ὡν ὁ Θερσίτης; ωδέπω γάρ  
 τῷτο δῆλον. ΘΕΡΣ. "Ἐν μὲν ἦδη τῷτο ἔχω, ὅτι ὄμοιός

εἰμί σοι, καὶ ωδὴν τηλικῦτον διαφέρεις, ἡλίκον σε "Ομηρος ἐκεῖνος ὁ τυφλὸς ἐπήνεγεν, ἀπάντων εὐμορφότατον προσεπών." Ἀλλ' ὁ φοῖς ἐγώ, καὶ φεδρὸς ωδὴν χείρων ἐφάνη τῷ δικαστῇ. <sup>1</sup>"Ωρα δέ σοι, ὦ Μένιππε, ὄντινα καὶ εὐμορφότερον οὐκ. NIP. Ἐμὲ τὸν Ἀγλαῖας καὶ Χάροπος, ὃς κάλ-5 λισος ἀνὴρ υπὸ "Ιλιον" ἥλθον. MEN. Ἀλλ' ωχὶ καὶ υπὸ γῆν, ως οἶμα, κάλλισος ἥλθες. Ἀλλὰ τὰ μὲν ὄσα ὄμοια, τὸ δὲ κρατίον, ταύτη μόνον ἄρα διακρίνοισθον ἀπὸ τῆς Θερσίτες κρανίου, ὅτι εὐθρυπτον τὸ σόν ἀλαπαδνὸν γάρ αὐτὸν, καὶ ωκεανὸν ἀνδρῶδες ἔχεις. NIP. Καὶ μὴν ἔρε "Ομηρον, ὀποῖς ἦν, 10 ὅπότε συνεράτευον τοῖς Ἀχαιοῖς. MEN. Ονείραλα μοι λέγεις. Ἐγὼ δὲ ἀ βλέπω, καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἵστατιν. NIP. Οὐκέτι ἔγω ἐνταῦθα εὐμορφότερος είμι, ὦ Μένιππε; MEN. Οὔτε σὺ, ωτε ἄλλος εὐμορφος· ισολιμία γάρ ἐν ἄδε, καὶ ὄμοιοι ἀπανθες. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τῶτο 15 ικανόν.

1. "Ωρα δέ σοι.] *Grævius* hath it, "Ωρα δὲ σύ, See, or consider you; and quotes a *Manuscript* for the Amendment; which seems a very good one, because, as the

Text here stands, λέγειν is oddly understood; for I doubt, whether, in any Greek author it be understood, in the same Manner.

ΔΙΑΛ. καὶ. Μενίππης καὶ Χείρωνος.

*Contentment necessary in all Circumstances.*

MEN. **Η**ΚΟΥΣΑ, ὡς <sup>2</sup> Χείρων, ως θεὸς ὡν ἐπιθυμήσειας αἰποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἕκκατας, ὦ Μένιππε. Καὶ τέθηκα, ως ὄρας, ἀθάνατος εἶμαι δυνάμενος. MEN. Τίς δέ σε ἔρως τῆς θεράτης ἔσχει, ἀνεράντης

2. Χείρων.] *Chiron* was a Centaur; for, when his Father *Saturn*, was making Love to his Mother *Phillyra*, the Daughter of *Oceanus*, and his Wife, *Ops*, was coming upon them, *Saturn* quickly changed himself into a Horse, and so begat *Chiron*, partly Man, and partly Horse. During his Youth, he kept in the Woods, and there made himself Master of the Virtues of Herbs, from whence he gave Rise to the Art

of Healing. At length, one of *Hercules*'s poisoned Arrows, happening to drop upon his Foot, gave him such torturing Pain, that, though, from his Parents, he was immortal, yet he begged the Gods would favour him with Death. *Steph.*—But as his Request is, here, ridiculed by *Lucian*, as proceeding only from his Want of Contentment, it is probable that some other Fable (not come down to us) went of him, in

τοῖς πολλοῖς χρήματος; ΧΕΙΡ. Ἐρῶ πρός τε ὡκ ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. ΜΕΝ. Οὐκ' ἡδὺ ἦν, ζῶντα ὅραν τὸ φῶς; ΧΕΙΡ Οὐκ, ὡς Μένιππε. Τό γὰρ ἡδὺ, ἔγωγε ποικίλον τι καὶ ὡχ ἀπλῆν ἡγῆμα 5 εἶνα. Ἐγὼ δὲ ζῶν ἀεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἥλις, φωτὸς, τροφῆς, αἱ ὥραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἀπαντα, ἐξῆς ἔκαστον, ὥσπερ ἀκολυθῶντα θάτερον θάτερω, ἐνεπλήσθην γὰν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν, ὅλως τὸ τερπτὸν ἦν. ΜΕΝ. Εὖ λέγεις, 10 ὡς Χείρων. Τὰ ἐν ἄδει δὲ πῶς φέρεις, ἀφ' ἧς προελόμενος αὐτὰ ἔκεις; ΧΕΙΡ. Οὐκ ἀπδῶς, ὡς Μένιππε. Ἡ γὰρ ἴσοτιμία, πάνυ δημοτικὸν, καὶ τὸ πρᾶγμα ὡδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἦς σκότῳ. "Αλλως τε, οὐδὲ διψῆν, ὥσπερ ἄνω, ὑπε τε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τύτων 15 ἀπάντων ἐσμέν. ΜΕΝ. Ορα, ὡς Χείρων, μὴ <sup>2</sup> περιπίπτης σεαυτῷ ἐς τὸ αὐτό τοι ὁ λόγος περισῆ. • ΧΕΙΡ. Πῶς

which, he was represented, as he is, in this *Dialogue*; and that, to shew that this Life is not the Place to be perfectly happy in. But *Lucian* would turn it to its own Use.

1. [Ἐγὼ δὲ ζῶν, &c.] I own I cannot make Grammar of this Sentence, down to *αὐτῶν* inclusive, unless I be allowed to change ἀκολυθῶντα to ἡκολεθῶντα, and to include some of the Words in a Parenthesis, as follows: Ἐγὼ δὲ ζῶν ἀεὶ, ς ἀπολαύων τῶν ὁμοίων, ἥλις, φωτός, τροφῆς (αἱ ὥραι δὲ αὐταὶ, ς τὰ γιγνόμενα ἀπαντα, ἐξῆς ἔκαστον, ὥσπερ ἡκολεθῶντα θάτερων θάτερω) ἐνεπλησθην γὰν αὐτῶν—I translate this Sentence, according to this Reading; but, lest I should be thought to substitute my own Meaning, for a better, take the Words of the other *Translation*, and compare them with the Text, which I have left, as I found it:

"Verum cum ego semper vive-  
" "rem, iisdemque fruerer, sole,  
" luce, cibo, tum horæ eadem  
" recurrerent, reliqua item om-  
" nia, quæcunque contingunt in  
" vita, reciproco quodam orbe  
" redirent, atque aliis alia per vi-  
" ces succederent; satietas vide-  
" licet eorum me cepit.

The natural Signification, of ὥρα is *Tempestas*, a-*Season-of-the Year*, not *Hora*, an *Hour*. And to take ὥραι, here, in the secondary Meaning of *Hours*, seems to me too trifling; for he certainly means the returning *Seasons of the Year*.

2. περιπίπτης.] Stephanus shews, that περιπίπτω often signifies, *quodam circuitu revolvi*, and περιπτειν ἐστω, *in seipsum incurrere*, i. e. *secum pugnare*, aut, *sibi ipsi contradicere*. And περισῆ, a little below, he renders, *revolvatur*.

τῷτο φίς; MEN. <sup>1</sup> "Οτι εἰ τῶν ἐν τῷ βίῳ τὸ ὄμοιον αἱ τῷ τάυτὸν ἐγένετο σοι προσκορές, καὶ ἐνταῦθα ὄμοια ὄντα, προσκορῆ ἔμοιώς ἦρ γένοισο, καὶ δεῖσθαι μεταβολὴν γε ζῆτεν τίνα, καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἴμα τῶν παρόντων, καὶ φασί, συνετὸν ὄντα ἀρεσκέσθαι καὶ ἀγαπᾶν τοῖς παρόστι, καὶ μηδὲν αὐτῶν ἀφόρητον ὄντεσθαι.

1 "Οτι εἰ, &c.] The particle <sup>2</sup> εἰ is always known it to create Confusion to Beginners. I caution Sentence, and is taken, in such such to attend, strictly, to the different Meanings, that I have Translation.

### ΔΙΑΛ. κθ'. Διογένες, Ἀντισθένες, καὶ Κράτης.

A pleasant Conversation between three deceased Philosophers, taking a walk up towards the Entrance of Hell.

<sup>1</sup> ΔΙΟΓ. ΑΝΤΙΣΘΕΝΕΣ καὶ Κράτης, σχολὴν ἔγομεν· ὥσε τί ὡκ ἄπιμεν <sup>2</sup> εὐθὺ τῆς καθόδου περιπατήσοντες, ὀφόμενοι τοὺς κατίοντας, οἵοι τινες εἴσι, καὶ τί ἔκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίωμεν, ὡ Διόγενες. Χαὶ γὰρ ὅν τὸ δέαμα ἥδυ γένοιτο, τὰς μὲν δακρύουσας <sup>3</sup> αὐτῶν ὄφαν, τὰς δὲ ικετεύοντας ἀφεθῆναι, ἐνίκυς δὲ μόλις καλίοντας, καὶ ἐπὶ τράχηλον ὀθύνοντας τοῦ Ἐρμοῦ, ὅμως ἀνθειανούσας, καὶ υπίλις ἀντερειδούσας, ὥδεν δέση. ΚΡΑΤ. Ἐγὼ γὰν καὶ δημύσομαι ύμιν ἀ τεῖδον, ὅπότε καλήσιν καὶ τὴν ὁδὸν. ΛΙΟΓ. Διέγυνσαι, ὡ Κράτης· ἔοικας γάρ τινα <sup>10</sup> παγγέλοια ἔρειν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαλέσαινον ἥμιν ἐν αὐτοῖς δὲ ἐπίσημοι, Ἰσμηνόδωρός τε ὁ πλάστιος, ὁ πημέτερος, καὶ Ἀρτάκης ὁ Μιδίας ὑπαρχος, καὶ Ὁροίτης ὁ Ἀρμένιος. Ο μὲν γὰν Ἰσμηνόδωρος (ἐπεφόνευτο γαρ υπὸ λησῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα οἴμαι βαδίζων) <sup>15</sup> ἐσενέ τε, καὶ τὸ τρῶμα ἐν ταῖν χεροῖν εἶχε, καὶ τὰ παγδία τὰ νεοχρὰ, ἀ κατελελοίπει, ἀγκαλεῖτο, καὶ ἐαυτῷ ἐπεμέμφειο

2. ΔΙΟΓ. &c.] *Antisthenes* was Scholar to *Socrates*, and Founder of the *Cynic Sect*; *Diogenes* was Scholar to *Antisthenes*, and *Crates* to *Diogenes*; which is the Reason, why these Three are joined together, in this Conversation.

2. εὐθὺ τῆς καθόδου.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδου. Steph.

τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία πανέρημα ὅντα ὑπὸ τῶν πολέμων, διοδεύ-  
ων, δύο μόνας οἰκέτας ἐπήγειον καὶ ταῦτα, φιάλας πέντε  
χρυσας, καὶ κυμβία τέτλαρα μεθ' ἑαυτῷ ἔχων. Ο δ' Ἀρσά-  
κης (γηραιός γὰρ ἦδη, καὶ τὸ Δί' υκ ἄστεμνος τὸν ὄψιν ἔς τὸ  
βαρβαρικὸν) ἔχθειο, καὶ ἡ Γανάκηι πεζὸς βαδίζων, καὶ ἡξίς  
τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ  
τυνθεθνίκει, μιᾶς πληγῆς ἀμφότεροι διαπαρέντες ὑπὸ Θρακός  
τίνος πελταῖς, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν <sup>1</sup> Καπ-  
10 παδόκην συμπλοκῇ. Ο μὲν γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς  
διηγεῖτο, πολὺ τῶν ἄλλων προῦπεξορμήσας. Υποσάς δὲ  
ο Θράξ, τῇ πέλτῃ μὲν ὑποδὺς, ἀποσείεται τὸν Ἀρσάκη  
κονῖόν. Οὗτος δὲ ὑποθεὶς τὸν σάρισσαν, αὐτὸν τε διαπεί-  
ρει, καὶ τὸν ἵππον. <sup>2</sup>ANT. Πῶς οἶον τε, ὁ Κράτης, μιᾶς  
15 πληγῆς τῦτο γενέσθαι; ΚΡΑΤ. Ρᾶσα, ὁ Ἀντίδενες.  
Ο μὲν γὰρ ἐπήλαυνεν, εἰκοσίπιχύν τινα κόνιον προσεβλή-  
μενος ο Θράξ δὲ, ἐπειδὴ τῇ πέλῃ ἀπεκράτατο τὸν  
προσβολὴν, καὶ παρῆλθεν αὐτὸν ἡ ἀκωκὴ ἐς γόνυ ὀκλάσας,  
δέχεται τῇ σαρίσσῃ τὸν ἐπέλασιν, καὶ τίρωσκει τὸν ἵπ-  
20 ποκὸν ὑπὸ τὸ σέργον, ὑπὸ θυμῆς καὶ τροφοδότηλος ἑαυτὸν. Δια-  
πείροντα, διελαύνεται δὲ καὶ ο Ἀρσάκης ἐς τὸν βαρβάρων  
διαμπάξ, ἄχρις ὑπὸ τὸν πυγὴν ὅρᾶς οἶον τι ἐγένετο· οὐ  
τὸς ἀδρὸς, ἀλλὰ τὸ ἵππον μᾶλλον τὸ ἔργον. Ηγανάκτει  
δὲ ὅμως, ὁμότιμος ὥν τοῖς ἄλλοις, καὶ ἡξίς ἵππεὺς κατιέ-  
25 ται. — Ο δέ γε Ὁροίτης οἰδιώτης, καὶ πάνι ἀπαλὸς τῷ  
πόδε, καὶ ψδ' ἱσάναι χαμαὶ, ψχ ὅπως βαδίζειν ἐδύνατο.  
Πάσχει δ' αὐτὸν ἀτεχνῶς Μῆδοι πάντες· ἐπὶν ἀπο-  
βῶσι τῶν ἵππων, ωσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες  
ἀκροπόδητι, μόλις βαδίζεσιν. Οὐτε ἐπεὶ καταβαλὼν ἑω-  
30 τὸν, ἔκειτο, καὶ ψδεμιᾶ μηχανῆ ἀνίσασθαι ἥθελεν, ο βέλ-

1. Καππαδόκην.] I cannot account for this Accusative Case in *νν*, the Nominative being always, if I mistake not, Καπ-πάδην, the name of a River, from which Cappadocia was so called, and the Inhabitants Cap-

padoces. I cannot but think the Termination *νν* owing to an Error, in Transcribing. The Word must here, signify, the Cappadocian, i. e. The King of the Cappadocians.

τιος Ἐρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ περθμέτον, ἐγὼ δὲ ἐγέλων. ἘΝΤ. Κάγῳ δὲ, ὅτε κατήστη, ύδρα ἀρέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ’ ἀφεὶς οἰκάροντας αὐτὸς, προσδραμών ἐπὶ τὸ πορθμέτον, προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύσαμι. Παρὰ τὸν πλῶν δὲ, οἱ 5 μὲν ἐδάκρυόν τε, καὶ ἐγαπίων ἐγὼ δὲ μάλα ἐτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀγίαθενες, τοιούτων ἐπύχειε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλέψιας τε ὁ δανειστής, ὁ ἐκ Πειραιῶν, καὶ Λάμπτις ὁ Ἀκαργάνης, ξεναγὸς ὦν, καὶ Δάρμις ὁ Πλάτιος ἐκ Κορίνθου, συγκατήσαντο· ὁ μὲν Δάρμις 10 ὑπὸ τῆς παιδὸς ἐκ φαρμάκων ἀποθανών ὁ δὲ Λάμπτις δι’ ἔρωτα Μυρτίων τῆς ἐταίρας, ἀποσφάξας ἐμαυτὸν. ὁ δὲ Βλέψιας λιμῷ ἀθλιος ἐλέγετο ἀπεσκληπέναι, καὶ ἐδύλου ὠχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέσατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκριτον διν τρόπον ἀπο- 15 θάνοι—Εἶτα τῷ μὲν Δάρμιδι αἰτιωμένῳ τὸν υἱὸν, “Οὐκ ἄδικα μέντοι ἐπαθεὶς, ἔφη, ὑπὸ αὐτῆς, ὃς τάλαντα 20 ἔχων ὄμοις χίλια, καὶ τρυφῶν αὐτὸς ἐνενηκούλαέτης ὡν, ὅκλωκαιδεναέτει νεανίσκων τέτλαρας ὀβολὸς παρεῖχες”— “Σὺ δὲ, ὦ Ἀκαργάνης (ἔεινε γάρ κακεῖνος, καὶ κατηράτο 25 τῇ Μυρτίῳ) τί αἰτιὰ τὸν ἔρωτα, σεαυτὸν δὲ γε; ὃς τὸς μὲν πολεμίας ύδε πώποτε ἐτρεσας· ἀλλὰ φιλοκινδύνως 30 ἡγωνίζει πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίας, καὶ δακρύων ἐπιπλάσιων καὶ σεναγμάτων, ἐάλως ὁ γενναῖος.”— “Ο μὲν γάρ Βλέψιας αὐτὸς, ἐαυτῇς κατηγόρει φθάσας πολλὴν 25 τὴν ἄνοιαν, ὅτι χρῆματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις, εἰς δὲν βιάσεσθαι ὁ μάταιος νομίζων.—Πλὴν ἐμοὶ γε τὸν τυχῆσαν τερπωλὴν παρέχον τότε σεγόντες.— Ἀλλ’ ἦδη μὲν ἐπὶ τῷ σομίῳ ἐσμέν. Ἀποβλέπειν χρὴ, καὶ ἀποσκοπεῖν πόρρωθεν τὸς ἀφικνυμένες. Βαβαὶ, πολλοὶ γε 30 καὶ ποικίλοι, καὶ πάλιες δακρύοντες, πλὴν τῶν νεογυνῶν τέττων καὶ νηπίων. Ἀλλὰ καὶ οἱ πάνυ γεγερακότες ὀδύρονται. Τί τῦτο; ἄρα τὸ φίλτρον αὐτὸς ἔχει τὴν βίαν; τῶντος οὐρ

1. ἀπεσκληπέναι.] From ἀπεσκληπέναι, exaresco.

2. φίλτρον.] Generally such a *Dove-Rotion* as is prepared by

a Witch. So that the Meaning here seems to be, “Are they befooled, or, bewitched, with the Love of Life?”

τὸν ὑπέργυρων ἔρεθαι βούλομαι. — “ Τί δικρύεις, τηλιπ-  
“ τος ἀποθανών; τὶ ἀγανακτεῖς, ὡς βέλτιστε, καὶ ταῦτα,  
“ γέρων ἀφιμένος; ἥπτε βασιλεὺς ἡδα; ΠΤΩΧ. Οὐ-  
“ δαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ ταῦ-  
5 “ το. ΔΙΟΓ. Ἄρα οὖν ἐπλάτεις, εἴτα ἀνὴ σε τὸ πολλὴν  
“ τρυφὴν ἀπολιπόντα τεθκάναι; ΠΤΩΧ. Οὐδὲν τοιοῦτον.  
“ ἀλλ᾽ ἔτη μὲν ἐγεγόνειν ἀμφὶ τὰ ἐννεκόντα. Βίοι δὲ  
“ ἄπορον ἀπὸ καλάμης καὶ ὄρμιᾶς εἰχον, ἐς ὑπερβολὴν πλω-  
“ χὸς ὡν, ἀτεκνός τε, καὶ προσέτι χωλὸς, καὶ ἀμυδρὸν βλέ-  
10 “ πων. ΔΙΟΓ. Εἴτα τοιοῦτος ὡν, ζῆν ἔθελες; ΠΤΩΧ.  
“ Ναί· ήδὺ γάρ ἦν τὸ φῶς, καὶ τὸ τεθύάρας δεινὸν καὶ φευκίσσον.  
“ ΔΙΟΓ. Παραπάμεις, ὡς γέρον, καὶ μετραχιεύη πρὸς τὸ  
“ χρεῶν, καὶ ταῦτα, ἡλικιώτης ὡν τοῦ πορθμέως. Τί οὖν  
“ ἄγ τις ἔτι λέγοι περὶ τῶν νέων, ὅπότε οἱ τηλικῆτοι φιλό-  
15 “ ζωοί εἰσιν; Ής ἔχρη διώκειν τὸν Σάναλον, ως τῶν ἐρ τῷ  
“ γήρᾳ κακῶν φάρμακον.” — Ἀλλ᾽ ἀπίστων, μὴ καὶ τις  
ημᾶς ὑπίδοτας, ως ἀπόδρασιν βουλεύοντας, ὅρῶν περὶ τὸ  
σόμιον εἰλημένας.

ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The Contest about the Armour of Achilles ridiculed.

ΑΓΑΜ. **Ε**Ι σὺ μανεῖς, ὡς Αἴαν, σεαυτὸν ἐφόνευσας,  
έμελίσας δὲ καὶ ημᾶς ἀπανθάτας, τί αἰτιᾶ  
τὸν Ὁδυσσέα; καὶ πρώην οὕτε προσέβλεψας αὐτὸν, ὅπότε  
ῆκε μαντευσόμενος, οὕτε προσειπεῖν ἡζίωσας ἄνδρα συστρα-  
τιώτην, καὶ ἔταῖρον ἀλλ᾽ ὑπεροπλικῶς, μεγάλα βαίνων, παρ-  
ῆλθες. ΑΙΑΣ. Εἰκότας, ὡς Ἀγάμεμνον αὐτὸς γάρ μοι  
τῆς μανίας αἴτιος κατέστη, μόνος ἀντεξετασθεὶς ἐπὶ τοῖς  
ὅπλοις. ΑΓΑΜ. Ηζίς δὲ ἀνανταγώνιος εἶναι, καὶ ἀκο-  
νῖτι κρατεῖν ἀπάντων; ΑΙΑΣ. Ναὶ, τά γε τοιαῦτα. οἱ  
10 οκεῖα γάρ μοι ἦν η πανοπλία, τὰ ἀνεψία γε ἔστα. Καὶ υἱεῖς

1. ἵμελίσσας.] *Ajax* is described, by *Sophocles*, in his Tragedy of that Name, as having slaughtered a Flock of Sheep, in a Fit of Madness occasioned by his being disappointed of the

Armour of *Achilles*, and as imagining, at the same Time, that he was slaying the *Greecian* Chiefs, who, he thought, had not done him Justice.

οἱ ἄλλοι πολὺ ἀμείνους ὄντες, ἀπέίπασθε τὸν ἀγῶνα, καὶ παρεχωρήσατε μοι τῶν ἄθλων. Ὁ δὲ Λαέρης, ὃν ἐγὼ πολλάκις ἔσωτα κινδυνεύοντα καλακεκόφθαι ὑπὸ τὸν Φρυγῶν, ἀμεινῶν ἡξίου εἶναι, ἐπιτιθειότερος ἔχει τὰ ὅπλα.

ΑΓΑΜ. Αἰτιῶ τοιγαροῦν, ὡς γενναῖε, τὴν Θέτιν, ἥ, δέος σοι τὴν κληρονομίαν τῶν ὅπλων παραδίδονα συγγενεῖ γε ἐστι, φέρεσσα, ἐς τὸ ποινὸν κατέθειο αὐτά.

ΑΙΑΣ. Οὐκ ἀλλὰ τὸν Ὀδυσσέα, ὃς<sup>1</sup> ἀντεποίηθι μόρος.

ΑΓΑΜ. Συγγράμπη, ὡς Αἴαν, εἰ ἄνθρωπος ὁν, ὡρέχθη δόξης ἥδιστου πράγματος, ὑπὲρ τοῦ ἡμῶν ἔκαστος κινδυνεύειν ὑπομένει, ἐπεὶ καὶ ἐκράτησε σὺ, καὶ ταῦτα παρὰ<sup>2</sup> Τρωσὶ δικασαῖς.

ΑΙΑΣ. Οἶδα

1. ἀντιποιόθην.] When ἀντιποιόμαι hath its Genitive Case after it, it signifies vindico, as τῶν χρημάτων ἀντιποιόνται. But when it is put without such a Case, as in this Place, Suidas says, it signifies the same as φιλοσεκίων, amulor; which is justly remarked.

2. Τρωσὶ δικασαῖς.] It is odd, that Ovid mentions no Judges upon this Occasion, but the Græcian Chiefs, after Homer had, in the xith Book of his *Odyssea*, said,

Παῖδες δὲ Τρώων δίκασαν  
καὶ Παλλὰς Ἀθένη.

Homer, indeed, there, gives no Account, how the Trojans and Pallas came to be Judges; but yet Ovid, no Doubt, might have represented the Affair, as it was, since Cointus Smyrnæus, a much more modern Poet, found Means to let us know, that, after the Burial of Achilles,

his Mother, *Thetis*, publickly in the *Græcian* Camp, offered his Armour as a Reward to whosoever had saved his Body, after he had been killed. Upon which, *Ajax* first set up his Claim, and appealed to *Idomeneus*, *Nestor*, and *Agamemnon*. Then *Ulysses* appeared against him; upon which *Nestor* called *Idomeneus* and *Agamemnon* a-side, and told them, that, let them adjudge the Armour to whom of the Two they would, they should incur the Displeasure of a great Part of the Army, as each had a strong Interest in the Hearts of the Soldiery; and, therefore, they had better leave the Decision of this Matter to some *Trojan* Captives, they, then had among them, who certainly would be partial to neither Party, as they equally hated all the *Græcians*: And

Οἱ δὲ δίκην ιθείαν ἐπὶ σφίσι ποιήσονται  
Οὐ τινὶ ἡρῷ φέροντες, ἔπει μαλά πάντας Ἀχαιάς  
Ἰεὸν ἀπεχθαίσσοι, κάκης μεμνήμενοι ἄπτης.

Coint. Smyrn. Lib. V.

Thus in plain English:

Who will upon them a right Judgment form,  
Not either favouring; since, alike, they hate  
The *Græcians* all, still in their Minds retaining  
Their wretched Downfall.

ἐγώ, ὅτις με κατεδίκασεν· ἀλλ' ἡ Θέμις λέγει τι περὶ τῶν Θεῶν. Τὸν γένετον Ὀδυσσέα μὴ ἔχει μισεῖν ὥκη ἀν δυναίμην, ω' Αγάμεμνον, όδος εἰς αὐτήν μοι Ἀθηνᾶ τύπος ἐπιτάτζοι.

But this Author gives no Account, how *Pallas* was concerned in this Affair; nor do I know, how she came to have a Hand in it (*Homer* and his Commentators being silent, upon the Point) except that she might have interposed, as she was the Patroness of *Ulysses* (as it abundantly appears from *Ho-*

*mer*, that she was) or might have swayed the Opinions of the Judges, by Virtue of her Image, which *Ulysses* then produced. *Ovid. Met. Lib. xiii.*—A Friend hath observed, that by *Pallas*, may be meant, in *Homer*, the *Wisdom* and *Judgment* of the *Trujans*, in deciding this Matter.

ΔΙΑΛ. ΛΑ'. Μίνωος καὶ Σωστράτου.

The Absurdity of Predestination.

MIN. Ο μὲν ληστὸς ὁ τος Σωστράτος, ἐς τὸν Πυριφλεγέ-  
θοντα ἐμβεβλήσθω. Ο δέ ιερόσυλος ὑπὸ τῆς  
Χιμάρρας διασπασθήτω. Ο δέ τύραννος, ὁ Ἐρμῆ, πα-  
ρὰ τὸν Τίλιον ἀπολαθεῖται, ὑπὸ τῶν γυπῶν κειρέσθω καὶ αὐτὸς  
τὸν ἥπαρ. Υμεῖς δὲ οἱ ἀγαθοί ἀπίστε καὶ τάχος ἐς τὸ  
Ἡλύσιον πεδίον, καὶ τὰς μακάρων νήσους καζοικεῖτε, αἴθ' ἀν-  
δίναρα ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ακυτον, ὁ Μί-  
νως, εἴ τοι δίκαια δόξω λέγειν. MIN. Νῦν ἀκόστω αὐθίς;  
ἢ γάρ ἐξελήγξαι, ὁ Σωστράτε, πονηρὸς ὡν, καὶ τοσούτους  
Ιαπετοῖονώς; ΣΩΣΤ. Ελήλεγμαι μὲν, ἀλλ' ὅρα, εἰ δικαί-  
ως κολασθήσομαι. MIN. Καὶ πάνυ, εἴγε ἀποτίνει τὸν  
αὐτίαν δίκαιον. ΣΩΣΤ. Ομως ἀπόκρινά μοι, ὁ Μί-  
νως· βραχὺ γάρ τι ἐρίσομαι σε. ΜΙΜ. Λέγε, μὴ μα-  
κρὰ μόνον, ὅπως καὶ τὰς ἄλλας δικηρίωμεν ἥδη. ΣΩΣΤ.  
15 Οπόσα ἐπρατήσαντες ἐν τῷ βίῳ, πολέρα ἵκανα ἐπρατήσαντες, ἥ ἐπε-  
κέλωσό μοι ὑπὸ τῆς μοίρας; MIN. Υπὸ τῆς μοίρας δη-  
λαδή. ΣΩΣΤ. Οὐκέτι καὶ οἱ χρησοὶ ἀπαλήσεις, καὶ οἱ πονηροὶ  
δοκοῦντες ήμεῖς, ἐκείνη ὑπηρετεύετε, ταῦτα δρῶμεν. MIN.

1. ἀπορηνά. ] Answer me. This, in Effect, means, *Dispute* or *Argue* with me: For the Method of Arguing by Question and Answer, laid down by

Socrates, and of which *Sostratus* here gives us a Sample, was in great Use, long after Aristotle invented Syllogism.

Ναὶ, τῇ Κλωθῷ, ἦ ἐκάστῳ ἐπέταξε γεννθέντι τὰ πράγματα.  
 ΣΩΣΤ. Εἰ δὲ τις ἀναγκασθεὶς ὑπὸ ἄλλων φορεύσειν τίνα,  
 καὶ δυνάμενος αὐτούς εἰσεῖν βιαζόμενος (οἷς δήμιος ἦ δορυ-  
 φόρος, οὐ μὲν δικαστὴ πεισθεὶς, οὐ δὲ τυράννων) τίνα αἰτιά-  
 ση τὸ φόνον; MIN. Δῆλος ὡς τὸν δικαστὸν, ἢ τὸν τύραν- 5  
 νον· ἐπεὶ ωδὲ τὸ ξίφος αὐτός ὑπηρετεῖ γὰρ τῦτο, ἔργασεν ἐν  
 πρὸς τὸν θυμὸν, τῷ πρώτῳ παρασχόντι τὴν αἰτίαν. ΣΩΣΤ.  
 Εὖγε, ὡς Μίνως, ἔτι καὶ ἐπιδαφίλευν τῷ παραδίγματι.  
 "Ην δέ τις, ἀποσείλαντος τὸ δεσπότες, ἥκη αὐτὸς Χρυσὸν ἢ  
 ἀργυρον κομίζων, τίνι τὴν χάριν ἵσεσν, ἢ τίνα εὐεργέτην ἀ- 10  
 ταγραπήσεν; MIN. Τὸν πέμψαται, ὡς Σώστρος· διάκονος  
 γὰρ ὁ κομίσκως ἦν. ΣΩΣΤ. Οὐκέν ὅρχες, πῶς ἄδικα ποι-  
 εῖς κολάζων οἴρας ὑπηρέτας γεγομένος, ὃν ἡ Κλωθὼ προσ-  
 ἐτάττε, καὶ τύτος τιμῶν τὰς διακονηταμένης ἄλλοτροις ἀ-  
 γαθοῖς; καὶ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοι τις ἄν, ὡς ἀγίλεγεν 15  
 δυνατὸν ἦν τοῖς μελάπαστοις ἀράγκης προστελαγμένοις. MIN.  
 "ΩΣ Σώστροις, πολλὰ ἰδεῖς ἄν καὶ ἄλλα καὶ λόγον γινό-  
 μενα, εἰ ἀκριβῶς ἔξειδοις. Πλὴν ἀλλὰ σὺ τῦτο ἀπολαύ-  
 σεις τῆς ἐπερωτήσεως, διότι καὶ ληστὸς μόνον, ἀλλὰ καὶ σοφιστὸς  
 τις εἶνας δοκεῖς.—Απόλυτον αὐτὸν, ὡς Ἐρμῆ, καὶ μητέρων  
 κολαζέσθω.—"Ορα δὲ, μή καὶ τὰς ἄλλας νεκρὰς ἐρωτᾶν τὰ  
 ὅμοια διδάξῃς.

ΔΙΑΛ. λβ'. Μένιππος, ἡ Νεκυομαντεία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This *Dialogue* contains a great deal more Matter, Humour, and Invention, than any of the foregoing. Here, the Imposture of Conjurers, especially of the *Magi*, or *Persian Priests* or *Magicians*, some Fictions of the Poets, some Abominations of the *Hellenic Religion*, some Absurdities in the Doctrines of the Philosophers, and the Oppression and Villainy of wicked and tyrannical rich Men, are most humorously ridiculed, and severely lashed.

MEN.<sup>15</sup> Ω ΧΑΙΡΕ μέλαθρον πρόπυλά δ' ἐσίας ἐμῆς.  
 Ως ἀσμενός σ' ἐστιδον, ἐς φάσος μολών.—

1. "Ω Χαιρε, &c.] These Iambics are spoken by *Hercules*, upon his Return from Hell, in the

Tragedy of *Euripides* called *Hercules run mad*. These very great Persons of Antiquity, *Hercules*,

ΦΙΛ. Οὐ Μένιππος ὅτος ἐσιν ὁ Κύων; ὁ μεῖν ἄλλος, <sup>τι</sup> εἰ μὴ ἐγὼ παραβλέπω Μενίππης ὅλης. Τί δ' αὐτῷ βέλεσαι τὸ ἄλλοκοθον τῷ σχήματος, <sup>τι</sup> πῖλος καὶ λυραὶ λεοντῆς; προστίστον δὲ ὅμως αὐτῷ.—Χαῖρε, ὁ Μένιππε. Καὶ πόθεν <sup>τι</sup> ημῖν ἀφῆξα; πολὺν γὰρ χρόνον ἡ πέφηνας ἐν τῇ πόλει.

MEN. <sup>τι</sup> Ήκω νεκρῶν κευθυνῶν, καὶ σκότῳ πύλας λιπῶν,  
<sup>τι</sup> Ιτάδης χωρὶς ὥκισαν θεῶν.

*Theseus, Ulysses, Aeneas, &c. being, as Virgil says,*

*—Pauci quos aequus amavit  
 Jupiter, aut ardens evexit ad ætherea virtus.—And Dīs geniti,*

have all made the Tour of Hell, and are distinguished, as the most exalted Heroes, by the Privilege of their having been allowed to visit the Dominions of *Pluto*. It is, therefore, no small Humour, in *Lucian*, to dub his *Menippus* an Hero of the first Magnitude, by exhibiting him as having attained to that singular and most exalted Honour, and having conferred with *Tiresias* as well as *Ulysses* himself.

1. *εἰ μὴ ἵγε, &c.*] If I do not mistake all Menippus's. This in the Greek, is a Sort of a Cant, or, at least, a common Expression; which may be imitated, in English, by this, *If I have any Skill in Menippus's. Grævius*, by the Authority of a *MS.* puts a full Stop after *παραβλέπω*, and writes it *Μένιππος ὅλος, He is all over Menippus.*

2. *πιλός.*] As the Lyre is to be referred to *Orpheus*, and the Lion's Skin to *Hercules*, who both went to Hell with these respective Habiliments; so is the *πιλός*, or *Cap*, to be attributed to *Ulysses*, of whom *Hofmannus* says, “ *Idem, ut Nobilis exprimitur, pileatus pingi est solum, quemadmodum et Dioscurorum Nobilitatem Pileis novimus adumbratam.* ”—*Pier-*

*tus Valerianus* speaks, to the same Purpose, in his Chapter *De Pileo*, which I will not allow the witty Reader to call his *Chapter of Hats*.

3. *Ηκω νεκρῶν, &c.*] The Words of *Polydore's Ghost*, in the Beginning of *Euripides's Hecuba*. I cannot find the two next Iambics, in which *Menippus* answers, in *Euripides*; and, therefore, am at Loss, how to reconcile the Expression, *ἡ θεασός τῷ νέῳ πλίον*, in the latter, to a Classical Way of Speaking, or, indeed, to any satisfactory Sense. The other *Translation* by *Thomas Moor* (whom I take to be the great Sir *Thamos Moor* of *England*, *Erasmus's Friend*) renders those Words: *Atque Audacia quam pro Juventa haud paululum impotentior*, making *τῷ νέῳ* the Genitive Case of *πλίον*; considered as the Neuter Gender of the Comparative *πλίων*: so that, in a strict rendering, he must mean *πλίον νέῳ impotentior Juvene*; that is, as I take it, *stronger, or more vehement, than a Youth*, that is, *than the Eagerness of a youthful Mind*. But I cannot see, how *πλίον*, being the Neuter Comparative of *πολύς*, can signify *impotentior*; or how (should it be taken in its strict Sense of *plus* or *majus*) it can govern the Genitive Case of *τῷ νέῳ*, because I can see no consistent Meaning in *Audaci major Juvene*; and, therefore, think the above Sense can scarce rise out of those Words,

ΦΙΛ. Ἡράκλεις, ἐλεπίθει Μένιππος ημᾶς ἀποθανὼν, καὶ τὸν ὑπαρχὸν ἀναβεβίων;

MEN. Οὐκ. ἀλλ' ἔτ' ἐμπνευστὸν μὲν ἐδέξατο.

ΦΙΛ. Τίς δὲ ηὐτία σοι τῆς καυνῆς καὶ παραδίκης ταύτης ἀποδημίας; 5

MEN. Νεότης μὲν ἐπῆρε, καὶ θράσος τῆς νέας πλέον.

ΦΙΛ. Παῦσαν μακάριε τραγῳδῶν, καὶ λέγε ὑπωτί πως ἀπλῶς, τὸν καταβὰς ἀπὸ τῶν ιαμβείων τίς οὐ σκάνε; τί σοι τῆς κάτω πορείας ἐδέστερ; ἄλλως γὰρ οὐκ οἰδεῖν τις, γενεθλίος οὐδέος. 10

MEN. <sup>2</sup> Ω φιλότης, χρειώ με κατίγαγεν εἰς αἰδοῖο,

Ψυχῆς χρησόμενον Θητείας Τειρεσίαο.

ΦΙΛ. Οὐτοις ἀλλ' <sup>3</sup> η παρατάξις; οὐ γὰρ ἀν τοις ἐμμέτρως ἐρράψωδεις πρὸς ἄνδρας φίλης. MEN. Μὴ θαυμάσους, οὐ ἔταιρεν νεωτὶ γὰρ Εὐριπίδη καὶ Οὐρίων συγγενέ- 15

strictly and truly considered.—  
Grævius renders the whole Line, *Juventa, magisque juv. nis Animus me impulit*, making *πλέον* an Adverb to be joined to *ἰσπῆσε*. *Πλέον* is often taken adverbially; and if, according to this Design, we should literally construe this Line thus, *Juventa incitavit me, atque Animus, or, Fiducia, Juvenis magis* “incitavit me,” it would, I think, be Sense; but still the Manner of Expression seems singular, awkward, and unclassical.—Not much less so appears to me the Taking of *πλέον* for *plurima*, as I have done; and, I think, I make the Expression still harsher, and the Meaning more unnatural, when I consider *πλέον*, as the Neuter Gender of *πλέος, plenus*, and understand, by *πλέον τὴν νέαν* full of the Youth. But these are the only Lights, into which, beside those set Forth by others, I can throw this Sentence, and would be glad to change any, or all, I have mentioned, for a better, as none of them satisfies

me.—The MS. has it, καὶ θράσος τῆς νέας πλέον; which will make tolerable Sense thus, “ Youth excited me, and the Courage of my Mind, still more” The MS. is quoted by Grævius.

One Friend would render it thus in English, “ Youth, and Boldness πλέον greater than that of a Youth, hurried me” And another approves of *πλέον νέας*, “full of the Youth,” that is, “full of Confidence.” Because Youth is apt to be confident.

1. καταβὰς.] Coming down: because Tragical Iambics are a lofty Language.

2. Ω φιλότης, &c.] Menippus, here, says Ω φιλότης, from himself. The rest of these two Verses are spoken by Ulysses, Odyss. λ. v. 163.—But it is to be observed, that, though Lucian, here, uses the Word φιλότης for Amice, yet, almost every where else, it signifies either Amicitia, or Amor.

1. η.] I take η to be, here, Interrogative, as in *Dial. xxxiii.* η ἀξιοῖς, num existimas?

μενος, όκοιδ' ὅπως ἀνεπλήσθη τῶν ἐπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ σόμα ἔρχεται.—Ατὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιεσιν ἐν τῇ πόλει; ΦΙΛ. Καγὼν ύδεν, ἀλλ' οὐαὶ καὶ πρὸ τῷ, ἀρπάζεσιν, ἐπιορκεῖται τοκογλυφῆσιν, ὁ δολοσαβῆσιν. ΜΕΝ. Ἀθλοις καὶ κακοδαίμονες όγαρταισιν, οὐαὶ ἔναγχος κεκύρωθαι παρὰ τοῖς κάτω, καὶ οὐαὶ κεχειρούργηται τὰ ψυφίσματα κατὰ τῶν πλουσίων, ἄλλα, μὰ τὸν Κέρθερον, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐτούς. ΦΙΛ. Τί φίς: δέδοκται τε νέωτερον τοῖς κάτω 10 περὶ τῶν ἐνθάδε; ΜΕΝ. Νῦ Δία καὶ πολλά ἀλλ' οὐ δέμητρις ἐκφέρειν αὐτὰ πρὸς ἀπαντας, ύδε τὰ ἀπόρρητα ἔξαγορεύειν, μὴ καὶ τις <sup>2</sup> ἡμᾶς γράψειται γραφὴν ἀσεβείας ἐπὶ τῷ Ραδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὡς Μένιππε, πρὸς τῷ Διὸς, μὴ φθονήσῃς, τῶν λόγων φίλω ἀνδρί. Πρὸς γὰρ 15 εἰδότα σιωπᾶν ἐρεῖς: τάτ' ἀλλα, καὶ πρὸς μεμυημένον. ΜΕΝ. Χαλεπὸν μὲν ἐπιλάττεις τύπιταγμα, καὶ όπαντη ἀσφαλές. Πλὴν ἀλλὰ σὺ γε ἔνεκα τολμηίσον.—Ἐδοξε δὲ: “Τὰς πλα-  
“ σίας τύττες καὶ πολυχρημάτες, καὶ τὸ χρυσίον καλάκλει-  
“ σον, ὥσπερ τὸν Δανάνι φυλάττοντας.”—

20 ΦΙΛ. Μὴ πρότερον εἴπης, ὡς γαθὲ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν, ἀλλά μάλιστ' ἀντὶ ηδέως ἀκόσταμί σύ, ἵτις αιτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τοῦ πορείας ἡγεμών· εἰθ' ἔξης ἀτε εἰδεῖς, ἀτε ἔκκυσας παρ' αὐτοῖς. Εἰνὸς γὰρ δὲ φιλόκαλον ὄντα σε, μηδὲν τῶν ἀξίων θέας οὐ ἀκοῦσ-  
25 παραλιπεῖν. ΜΕΝ. Υπαργυρίσεον καὶ ταῦτά σοι. Τί γὰρ ἀγαθοὶ πάθοι τις, ὅπότε φίλος ἀνὴρ βιάζοισο;—Καὶ δὴ πρωτά σοι δεῖμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ὠρμήθην

1. ὁδολοσαβῆσιν.] The Verb ὁδολοσατίω is, as far as I can find, always rendered by *farneror*. Nor do Writers of Lexicons give us more of its Composition than ὁδολός, although it be plainly compounded of that, and ἴσημη, *pondere*, and, therefore, must sig-

nify to *weigh the very Farthings*; which is justly said of miserly Men, who are anxious about the most minute Parts of Gain.

2. ἡμᾶς γράψεται.] A Greek Idiom, κατὰ is understood. In Latin it is expressed, *Tibi dicam scribam*. *Ter.* in Phorm.

πρὸς τὴν καλάβασιν. Ἐγὼ γὰρ, ἄχρι μὲν ἐν παρσὶν ἦν, ἀκόματε. Ὁμήρος καὶ Ἡσιόδος <sup>1</sup> πολέμος καὶ σάστεις δηγυγμένων, καὶ μόνον τῶν ἡμίθεων, ἀλλὰ καὶ αὐτῶν ἥδη τῶν θεῶν, ἔτι δὲ καὶ <sup>2</sup> μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγᾶς, καὶ δίκας, καὶ παλέρων ἔξελάστεις, καὶ ἀδελφῶν <sup>3</sup> γάμυς, παῖδες ταῦτα ἤ-5 γύμνης εἶναι <sup>4</sup> καλά, καὶ οὐ παρέργως ἐκινάμην πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἡρέματην, πάλιν αὖ ἐνταῦθα ἥκουον τῶν νόμων τάναγλία τοῖς ποιῆσις κελεύοντων, μήτε μοιχεύειν, μήτε σαστιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ δὲ καθεισίκεν αἱμφιβολίᾳ, ὅπερ εἰδὼς ὅτι χρησάμην ἐμαυλῷ. <sup>10</sup> Οὔτε γὰρ τὸς θεοὺς ἄν ποιεῖ ἡγύμην μοιχεῦσα, καὶ στασιάσας πρὸς ἀλλήλας, εἰ μὴ ὡς περὶ καλῶν τάτων ἐγίνωσκον. Ὅτι δὲ τὸς νομοθέτας τάναγλία τάτοις παραγεῖν, εἰ μὴ λυσθεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρουν, ἐδοξέ μοι ἐλθόντα παρὰ τὸς κα-15 λυμένας τάτως φιλοσόφους, ἐχειρίσας τε ἐμαυλὸν, καὶ δεηθῆναι αὐτῶν χρῆσθαι μοι, ὅ, τι βούλοιτο, καὶ τίνα ὁδὸν ἀπλῆν καὶ βεβαίαν ὑποδεῖξαν τῷ βίᾳ ταῦτα μὲν δὴ φρονῶν προσήνειν αὐτοῖς. Ἐλελύθειν δὲ μαυτὸν ἐς αὐτὸ, φασὶ, τὸ <sup>5</sup> πῦρ ἐκ τῆς καπνῆς βιαζόμενος. Παρὰ γὰρ δὴ τάτοις μά-20 λισα εὔρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὴν ἀπορίαν πλείονα ὥστε μοι τάχισα χρυσὸν ἀπέδειξαν ὅτει τὸν τῶν ἰδιωτῶν βίον. Ὅτι Αμέλει, ὅδε μὲν αὐτῶν παριγίτει τὸ πᾶν ἡδεοθαῖ, καὶ μόνον τῦτο ἐκ παντὸς μείλιέναι. τῦτο γὰρ εἶναι τὸ εὐδάμον. <sup>6</sup> Ο δέ τις ἔμπαλι, πονεῖν τὰ πάντα καὶ <sup>25</sup> μοχθεῖν, καὶ τὸ σῶμα καταναγκάζειν, ῥυπῶντα καὶ αὐχμῶντα, καὶ πᾶσι δυσαρεσεῦτα, καὶ λοιδορούμενον, συνεχέες ἐπιρραφώδῶν τὰ πάνδημα ἐκεῖνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς

1. πολέμος, &c.] Such as of Jupiter against Saturn.

2. μοιχείας.] Such as of Mars with Venus.

3. γάμυς] Such as of Jupiter with Juno.

4. καλὰ] Virtuous: For the Stoics called all virtuous Actions καλὰ, and the contrary, αἰσχρὰ.

5. ἐς πῦρ.] Senarius extat proverbialis, Κακῶν γε φεύγων εἰς τὸ πῦρ περιέπεσον, in Plat. de Rep. Cognat.

6. Ἀμέλει.] Properly, Νεκυρα. And hence, ceterum. Steph.

7. ὁ μὲν.] Aristippus.

8. ὁ δέ.] Any of the Cynics.

Ἐπι, καὶ τὸν ἴδωτα, καὶ τὸν ἐπὶ τὸ ἄντον ἀνθεῖτιν.  
 Ἀλλος καταφρονεῖν Χρημάτων παρεκελεύετο, καὶ ἀδιά-  
 φορος οἴεσθαι τὸν κτῆσιν αὐτῶν. Οὐ δέ τις αὖ πάλιν  
 ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεραινέτο. Περὶ  
 5 μὲν γὰρ τοῦ <sup>2</sup> κόσμου τί Χρὴ καὶ λέγειν; ὃς γε <sup>3</sup> ἴδεις,

1. *ιπη.*] The following are they:

Τὴν μὲν τοὶ πανόρτην γε ἥλαδὸν ἐξιν ἔλεσθαι  
 Ρῆιδιώτερον ἀλίγην μὲν ὅδος, μακρὰ δὲ ἔγγυοις ναίει.  
 Τῆς δὲ ἀστεῖτης ἴδεωτα θεοὶ προπάροιθεν ἔτηκαν  
 "Αθανατοι· μανῆς δὲ γε ὅσθις εἰρήσεις εἰπεῖς αὐτὴν  
 Καὶ τερψχὺς τὸ πρῶτον ἐπην δὲ εἰς ἄκρον ἵκησι.  
 Ρῆιδην δὲ ἐπειτα πέλει.

Hesiod. Op. de D.

Thus in literal English:

Vices, in Throgs, we may take in with Ease,  
 Short is the Journey, and full nigh they dwell:  
 But, in the Road of Virtue, Toil and Sweat  
 Th' immortal Gods have laid; long is the Path  
 There to, and up-hill straight; And, at the first,  
 'Tis rugged all; but, when the Top you gain,  
 Thence smooth it lies.

By a Friend.

1. *κόσμος.*] The antient Philosophers affected to explain the Manner of God's making the World, and disputed, to maintain their several Opinions, upon this Point, with great Heat and Obstinacy.

2. *ἴδεας.*] The Word *ἴδεα* was commonly used, among the antient Philosophers, to signify that *general Notion* a Man hath of any Kind of Beings, or Things, as one hath a *general Notion* or *Idea* of an Horse, or a Tree, under which *Notion* or *Idea*, he doth not represent to himself any one particular Horse, or Tree, but can equally apply this *Idea* to any one of either Kind in the

World. But *Plato*, and others, in Initiation of him, have used the Term *ἴδεα* to signify *Causa*; and that upon this Account, that God, before he had produced Things into Being, conceived and formed *Ideas* of the several Species or Sorts of Things he was to give Being to, and that, from such *Ideas* formed in the divine Mind, each Species of Things took its Existence. Hence, I say, this Word *ἴδεα* hath been used to signify *Causa*; and hence *Diogenes Laertius*, talking of *Plato*, says, Τὰς δὲ *ἴδεας* ὑφίσταται αἰτίας τίνας γε ἀρχας τὰς τοίνυν τοις τὰ φύσει συνέσωτα οἰταπος ἐσὶν αὐτὰ. "He lays down *Ideas* as

ἡ<sup>1</sup> ἀσώματα ἡ<sup>2</sup> ἀτόμους, ἡ κερὰ, ἡ τοιοῦτον τινα ἔχειν ὄντος ὀσημέρας παρ' αὐτῶν ἡκεν ἐναντίων. ἡ τὸ πάντα δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντίωτων ἔκαστος ὑπὸ τῶν λέγων, σφόδρα νικῶντας ἡ πιθανούς λόγους ἐπορίζειο, <sup>3</sup> ὥστε μίτε τῷ Θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μίτε τῷ ψυχρὸν ἀντιλέγειν ἔχειν, καὶ ταῦτα εἰδότα σαφῶς, ως οὐκ ἄγ ποτε Θερμὸν τι εἴπειν καὶ ψυχρὸν ἐν ταύτῳ χρόνῳ. Ἀτεχνῶς οὖν ἐπασχον τοῖς νυσάζουσι ταῦτοις ὅμοιοι, ἀρτὶ μὲν ἐπινεύονται, ἄρτι δὲ, ἀναρεύονται ἐμπαλιν. Ἔτι δὲ παλλῷ τοῦτο ἐκείνων ἀτοπώτερον. Τοὺς γὰρ αὐτοὺς τούτας εὔρισκον ἐπιτηρῶν, <sup>10</sup> ἐναντίωτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύοντας. Τοὺς γοῦν καλαφροεῖν παρχινῶντας χρημάτων, ἐάρων ἀτριξ ἔχομέρους

“ certain Causes and Principles,  
“ from whence the Things, that  
“ subsist by Nature, are such  
“ as they are.” And whoever  
reads *Plato's Parmenides*, will  
find, that he useth the Term  
*ἴδεα*, not only to signify the se-  
veral Species of Things, which  
he lays down as *secondary Causes*  
under God, but also to signify  
the *first Cause*, or God himself.  
The *Ideas*, here mentioned, are  
those supposed to have *originally*  
been in the Divine Mind: Be-  
cause *Lucian*, in this Place, ri-  
dicules the Vanity of the Phi-  
losophers, in pretending to ac-  
count for the *original Causes* of  
the several Species of Beings  
that are in the World.

1. ἀσώματα.] *Plato* also as-  
serted the Doctrine of *incor-  
poreal*, or, *spiritual* Beings: Δοκεῖ  
δὲ αὐτῷ τὸν Θεὸν, ὃς οὐ τὸν ψυχὴν,  
ἀσώματα εἶναι, “ He thinks that  
“ God, as also the soul, is *in-  
“ corporeal*.” *Diog. Laert.* Lib  
III. Segm. 77.

And *Plato* himself, in his *Ps-  
liticon*, says, Τὰ γὰρ ἀσώματα  
κάλλιστα ὄντα καὶ μεγίστα λόγῳ  
μόνον, ἀλλὰ δὲ γένει, δείκνυνται.  
“ For *incorporeal* Beings, as  
“ they are most transcendent-  
“ ly beautiful and ample, are

“ shewn by Reason only, and  
“ nothing else.

2. ἀτῆρες, καὶ κερὰ.] In these  
Words, he alludes to *Epicu-  
rus*'s Manner of accounting for  
the Origin of the World; which  
was that of asserting, That,  
from the Beginning, Nothing  
existed, but *mere Space*, and  
very minute Particles of Mat-  
ter, which he called *Atoms*, and  
which, by Accident or Chance,  
joined to one another, and, in  
that vast *Void*, formed them-  
selves, by the Help of Motion,  
into the present Order of  
Things, that is, into this  
World, such as we see it. See  
*Lucret.*—But what first put these  
*Atoms* into Motion, so as to  
join one to the other? Must it  
not (even upon his own Hypo-  
thesis) be the Almighty Power,  
or God?

3. ὥστε.] This Sentence, down  
to ἔχειν inclusive, seldom fails  
to puzzle a young Reader.  
Wherefore, I give it, in literal  
*English*, inserting explanatory  
Words, as follows: “ So that  
“ I could contradict neither  
“ one Philosopher, maintaining,  
“ that the very Thing in Ques-  
“ tion was hot, nor another  
“ asserting that the same thing  
“ was cold.”

αὐτῶν, καὶ περὶ τόκων διαφερομένων, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντα ἔγειρα ταύτων ὑπομένοντας. Τύς τε τὴν δόξαν ἀποβαλλομένους, αὐτῆς ἔγειρα πάντα ἐπιτιθέοντας. Ἡδονῆς τε αὖ σχεδὸν ἀπαρταῖς κατηγοροῦντας, ιδίᾳ δὲ 5 μόνη ταύτη πρεσβυτημένους. Σφιλεῖς δὲ καὶ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἐνσχέραινον, ἵρεμα παραμυθούμενος ἴμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβεβοημένων ἀνόιλος τέ εἰμι, καὶ τάληθες ἔτι ἀγνῶν περιέρχομαι.

10 4. Καὶ μοί ποτε διαγρυπνοῦντι τούτων ἔγειρα, ἐδοξεῖ ἐς Βαβυλῶνα ἐλθόντα, δειθῆναι τιγος τῶν μάγων, τῶν Ζωροάστρων μαθητῶν καὶ διαδόχων. "Ηκογ δ' αὐτὸς ἐπιδόμης τε καὶ τελεῖταις τισιν ἀνοίγει τε τὴν ἄδου τὰς πύλας, καὶ καθάγειται ὃν ἄν βάλωνται ἀσφαλῶς, καὶ ὅπιστος αὐθίς ἀναπέμπειν.

15 Ἀριστον οὖν ἡγύμην εἶναι, παρά τιγος τέταν διαπραξάμενον τὴν καλαβάσιν, ἐλθόντα παρὰ Τειγεσίαν τὸν Βοιώτιον, μαθεῖν παρ' αὐτοῦ, ἀτε μάνιεως καὶ σοφοῦ, τίς ἐσιν ὁ ἄριστος Βίος, καὶ ὃν ἄν τις ἐποιεῖ εὖ φρονῶν. Καὶ διὰ ἀναπιδίστας, ὡς εἶχον τάχους, ἐτειγορεῖν τὸν Βαβυλῶνος. Ἐλθὼν δὲ, 20 συγγίγομαι τινὶ τῶν Χαλδαίων, σοφῷ ἀνδρὶ καὶ θεοπετίῳ τὴν τέχνην, πολιῷ μὲν τὴν κόμιν, γένειον δὲ μάλα σεμνὸν καθημένῳ, τούνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Δειθεῖς δὲ καὶ καθηκείεύτας, μόλις ἐτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βούλοισθαι μισθῷ, καθηγήσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δέ με ὁ 25 ἄντρος, πρῶτα μὲν ἡμέρας ἐννέα καὶ εἴκοσιν, ἅμα τῇ σελήνῃ ἀρξάμενος, ἐλεε, κατάγων ἐπὶ τὸν Εὐφράτην, ἔωθεν πρὸς ἀνατέλλοντα τὸν ὥλιον, βῆσσιν τινα μακραγέπιλέγων, ἵς οὐ σφόδρα καλύκουν. "Ωσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶνις κηρύκων, ἐπίτροχόν τι καὶ οὐκ ἀσφαλὲς ἐφθέγγετο. 30 Πλὴν ἀλλ' ἐώκει γέ τινας ἐπικακεῖσθαι δαιμόνας. Μετὰ

1. ὡς εἶχον τάχεις.] Stephanus judiciously observes, that ἔχω, here, is not to be taken for possum, but that the Phrase is of the same Nature with these usual ones, ὡς ἔχεις οὐ εἶχεν ἀξίας, and ὡς εἶνας εἶχεν ράμψις, as every one had of Worth, or of Strength. So, here, ὡς εἶχον τάχεις signifies, as I had of of Speed, that is, according to my size of Speed; for, I suppose, Stephanus means that, strictly speaking, τάχεις is the Genitive Case of a Quantity understood.

γῆν τὸν ἐπωδὸν τρίς ἄν με πρὸς τὸ πρότωπον ἀποπλύσας,  
ἐπανῆι πάλιν, οὐδένα τῶν ἀπαγγέλων προσβλέπων. Καὶ  
σίσια μὲν ἡμῖν τὰ ἀκρέδρυα, ποτὸν δὲ γάλα, καὶ μελίκρατον,  
καὶ τὸ τὸ Χοάτπε ύδωρ. Εύνη δὲ ὑπαγέθριος ἐπὶ τῆς πόσας.  
Ἐπεὶ δὲ ἄλις εἶχε τῆς προδιαγράφεντος περὶ μέσας <sup>1</sup> γύναις 5  
ἐπὶ τὸν Τίγρην ποταμὸν ἀγαγὼν, ἐκάθηρε τέ με καὶ ἀπέ-  
μαζε, καὶ περιήγησε δαδί καὶ σκίλλη, καὶ ἄλλοις πλέοσι,  
ἄμα καὶ τὴν ἐπωδὸν ἐκείνην ὑπολογθούσας. Εἶτα ὅλον με  
καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοίμεν ὑπὸ<sup>2</sup>  
τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, <sup>3</sup> ὡς εἶχον 10  
ἀναποδίζοιτα. Καὶ τὸ λοιπὸν ἀμφὶ πλοῦν εἶχομεν. Αὐ-  
τὸς μὲν οὖν Μαγικὸν τὸν ἔδυ στολὴν, τὰ πολλὰ ἐοικυῖα  
τῆς Μιδικῆς. Ἐμὲ δὲ τουλοτὶ φέρων ἐνεσκεύασε τῷ πίλῳ  
καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρᾳ καὶ παρεκελεύσατο, <sup>4</sup> πάν  
τις ἔρπται με τοῦγορα, Μένιππον μὲν μὴ λέγειν, Ἡρακλέα 15  
εῖ, <sup>5</sup> Ὁδυστέα, <sup>6</sup> Ορφέα. ΦΙΛ. Ως δὴ τί τουτο, ὡς  
Μένιππε; οὐ γὰρ συνίμι τὴν αἰτίαν οὔτε τὸ σχήματος,  
οὔτε τῶν ὄνομάτων. MEN. Καὶ μὴν πρόδηλόν γε τῦτο, καὶ  
οὐ παγτελῶς ἀπόρριπτον. Ἐπεὶ γὰρ οὗτοι πρὸ ήμῶν ζῶντες  
ἐς ἄδου <sup>7</sup> κατεληλύθεσαν, ἡγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, 20  
ραδίως ἄν τὸν τοῦ Αιακοῦ φρυρὰν διαλαθεῖν, καὶ ἀκόλυτως  
παρελθεῖν, ὅτε συνηθέσεον τραγικῶς μάλα παραπεμπόμε-  
νον ὑπὸ τὸ σχήματος.

5. "Ηδη δ' γὰν ὑπέφαινεν ήμέρα, καὶ κατελθόντες ἐπὶ τὴν  
ποταμὸν, περὶ ἀναγωγὴν ἐγιγνόμεθα. Παρεσκεύαστο δ' 25  
αὐτῷ καὶ σκάφος, καὶ <sup>5</sup> ιερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὄσα

1. γύναις.] The Plural number of γυνή is frequently used, instead of the singular. Steph.

2. καταμαγεύσας.] I think if there was such a Word, in Latin, as *magnificans*, or, in English, as *bewizarding*, each would more exactly express καταμαγεύσας, than *incantans* doth.

3. ὡς εἶχον.] As I was: That

is, just after being rubbed and purified. Μὲ is understood; for me *habeo*, in Latin, is a similar Expression.

4. κατεληλύθεσαν.] Atticè, pro κατεληλύθεσαν.

5. ιερεῖα, καὶ μελίκρατα.] These Words are spoken, in Ridicule of Ulysses's Preparations in Homer:

'Ενθ' ἴερηια μὲν Περιμηῆνς Εὐρύλοχος τε  
Εἴχον

And,

Ποωτὰ μελικρήτῳ. — Hom. Odyss. Lib. xi.

πρὸς τὴν τελεῖν χρήσιμα. Ἐμβαλλόμενοι ἦν ἅπαντα τὰ παρετκευασμένα, ὅτω δὲ καὶ αὐτοῖς.

Βαίνομεν ἀχρύμενοι, θαλερὸν καὶ δάκρυ χέοντες.

Καὶ μέχρι μὲν τίνος ὑπερφερόμεθα ἐν τῷ πολαρῷ. Εἶτα δὲ 5 ξεπλεύσαμεν ἐς τὸ ἔλος καὶ τὴν λίμνην, ἐς ἦν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην, ἀφικνούμεθα ἐς τι χωρίον ἔρημον καὶ υλῶδες, καὶ ἀνήλιον. Ἐς δὲ ἀποβάλλες (ἥγετο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὠρυζάμεθα, καὶ τὰ μῆλα ἐσφάξαμεν, καὶ τὸ σῆμα περὶ τὸν βόθρον ἐσπείσαμεν.

10 Ο δέ μάγος ἐν τοσούτῳ δᾶδα καγομένην ἔχων, οὐκ ἔτ' ἡρεμία τῇ φωνῇ, παμμέγεθες δὲ ὡς οἴος τε ἦν ἀνακραγῶν, δαίμονας τε ὁμῶς πάντας ἐπεβοᾶτο, καὶ ποινας, καὶ Ἐρινύας,

2 καὶ νυχίαν Ἐκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παγαμῖνὺς ἄμα βαρβαρικά τινα καὶ ἀσημα ὄνόματα καὶ πολυσύλλαβα. Εὐθὺς δὲν πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπωδῆς τοῦδε φος ἀνερρήγνυσθο, καὶ οὐ λακὴ τῷ Κερβέρου πόρρωθεν ἤκνετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν καὶ σκυθρωπόν.

1. Βαίνομεν, &c.] This Verse is also taken from *Homer*, ib. — *Stephanus* observes, concerning the Word θαλερὸν, in this Line, that it is generally explained by δύγεον, *wet*; but, says he, “ *Commodius uberes lacrymas ibi intelligere possimus quæ magna ubertate ex oculis profunduntur, ut Frondes ex Arboribus.*” Perhaps, he would have accounted for the Metaphor, still more naturally, if he had said, “ *Ut Gemmæ ex Arboribus, as Buds break out of trees.*”

2. καὶ νυχίαν, &c.] Here is an Heroic Verse, which, whether it stands thus in any Poet, is what I do not know. I am apt to think that *Lucian* pieced it together out of two Fragments of different Verses, as he hath done that in *Charon*.

Νήσω ἐν ἀμφιρότῃ, βασιλεὺς δὲ τις εὐχεταὶ εἴναι.

But it seems a little strange to me, that he should make Use of the Epithet *εἰπαίνη*; and, till I can find a good Authority for his so doing, I shall believe he should have writ it *ἰπαίνη*, because *Homer*, Il. Lib. ix. hath it,

Κικλήσκος σὸν Ἀΐδην καὶ ἵπαίνην Περσεφονείαν;

And again, *Odys. xi.*

Ιφίλιμφτον Ἀΐδην καὶ ἵπαίνην Περσεφονείαν,

and every where else in the same Manner. Besides this, the Epithet *ἱπαίνη*, *horrendam*, seems much better applied to *Proserpine*, than *εἰπαίνη*, *excellens*.

1. "Εδδεισεν δ' ὑπένερθες ἄναξ ἐνέρων Ἀιδωνεύς.

Καλεφαίνετο γάρ οὐδὲ τὰ πλεῖστα, καὶ οὐ κίμητος οὐδὲ Πυριφλεγέθαι, καὶ τὸ Πλάτωνος τὰ βασίλεια. Καλελθόντες δὲ ὅμως διὰ τὸ χάσματος, τὸν μὲν Ραδάμανθον εὔρομεν τεθνῶτα μικρῷ δεῦτιν ὑπὸ τὸ δέντος. Οὐ δὲ Κέρβερος ὑλάκητος μέντοι, 5 καὶ τὸ παρεκίνησε ταχὺ δέ μις κρύσταλλος τὸν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τὸ μέλανς. Ἐπεὶ δὲ πρὸς τὸν λίμνην ὥλθομεν, μικρῷ μὲν οὐδὲ ἐπεραγώθημεν, ἵνα γὰρ οὐδὲ πλῆρες τὸ πορθμεῖον, καὶ διμωγῆς ἀνάπλεον. Τραυματίσοι δὲ πάντες ἐπέπλεον, οὐ μὲν τὸ σκέλος, οὐ δὲ τὸν κεφαλὴν, οὐ δὲ ἄλλο 10 τι συνίετριμένος ἐμοὶ δοκεῖν ἐκ τίνος πολέμῳ παρόντες. "Ομως δ' ὅγειρος Χάρων, ως εἰδε τὸν λεοντῖνον, σινθεῖται με τὸν Ἡρακλέα εἶναι, ἐστεξάτο με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποθάστι διετήμαγε τὸν ἀτραπόν.

6. Ἐπεὶ δὲ ἥμεν ἐν τῷ σκότῳ, προήστη μὲν ὁ Μίθροβαρ- 15 ζάντος. Εἰπόμην δὲ ἐγὼ κατόπιν ἔχόμενος αὐτῷ, ἐν τοῖς πρὸς λειμῶνα μέγιστον ἀφικνύμεθα τῷ ἀσφοδέλῳ κατάφυτον. "Εἰ θεὶ διὰ περιεπέτοντο οἵμας τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὄλιγον δὲ προσίοντες, παρεγενόμεθα πρὸς τὸ τοῦ Μίθρου διαταύγιον. Ἐτύγχανε δὲ οὐ μὲν ἐπὶ θεόντος τίνος ὑψηλοῦ καθήμενος. Παρεικήσαται δὲ αὐτῷ Ποιναὶ καὶ 5 Αλάσορες, καὶ Ἐρινύες. Ἐτέρωθιν δὲ προστύγονοι πολλοὶ τίνες ἐφεζῆς ἀλύσει μακρὰ δεδεμένοι. Ἐλέγοντο δὲ εἰταὶ μοιχοὶ, καὶ πορνοβοσκοὶ, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοιότος ὅμιλος τῶν πάντα κυκώντων ἐν τῷ 25 βίω. Χωρὶς δὲ εἴτε πλάτιοι καὶ τοκογυλύφοι προστήσαν, ὡχροὶ, καὶ προγάίσορες, καὶ ποδαγροὶ, 6 οὐλοὶδη ἔκαστος αὐ-

1. "Εδδεισεν, &c.] *Hom. Il. Lib. xix.* Upon the Shock given to the Earth by the Battle of the Gods near *Troy*.

2. ὅμως.] *Nevertheless*: That is, though every Thing appeared frightful to deter us.

3. παρεκίνησι.] *Parerekinēsis* is generally taken in a Passive Sense, and signifies, *indecor morteō*; and, from thence, it signifies, *mente e-morteō*, or *in-furorem-vertor*. Steph.

4. τετριγυῖαι.] *Jesting upon:*

ψυχὴ δὲ κατὰ χθονὸς ἡδεῖται καπνὸς,

"Ωιχέτο τετριγυῖα. Il. xxiii. v. 101.

5. Αλάστορες.] The Grammarians agree that 'Αλάσωρ signifieth an *evil Genius*, who inflicts upon Men ἀλαστα, *not-to-be forgotten*, that is, *grieveous Punishments*. Steph.

6. οὐλοὶδη, οὐ κόλακα.] *Kλοῖδη*, a κλειδω, *claudio*, a *Neck-Yoke*.—Steph.

— The κόλαξ was, probably,

τῶν καὶ κορακαὶ διτάλαντον ἐπικείμενος. Ἐφεισῶτες δὲ νῦν ἡμεῖς  
ἰωρᾶμέν τε τὰ γιγγόμενα, καὶ ἡκύόμεν τῶν ἀπολογημένων.  
Κατηγόρων δὲ αὐτῶν καίνοι τινες καὶ παράδοξοι ἥγτορες.  
ΦΙΛ. Τίνες δέ τοι πρὸς Δίος; μὴ γάρ ὄκνησης καὶ τότο εἰ-  
δεῖται. ΜΕΝ. Οἰσθά που ταυταὶ τὰς πρὸς τὸν ἥλιον ἀ-  
ποτελευμένας σκιὰς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάντι μὲν δέ.  
ΜΕΝ. Αὗται τοίνυν ἐπειδὴν ἀποθάνωμεν, κατηγορεῖται  
τε, καὶ καλαμαρτυροῦσι, καὶ διελέγχουσι τὸ πεπράγμενα ἡ-  
μῖν παρὰ τὸν βίον καὶ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι δοκεῖσιν,  
10 ὅτε ἀεὶ συγγέναι, καὶ μηδέποτε ἀφισάμεναι τῶν σωμάτων.  
Ο δέ δὲ Μίνως ἐπιμελῶς ἔξεισίζων ἀπέπεμπεν ἔκαστον ἐς τὸν  
τῶν ἀστεῖῶν χῶρον, δίκην ὑφέξοντα καὶ ἀξιαν τῶν τελο-  
μημένων καὶ μάλιστα ἐκείνων ἥπιετο τῶν ἐπὶ πλάτοις τε καὶ  
ἀρχαῖς τελυφωμένων, καὶ μονογουχὶ καὶ προσκυνεῖσθαι περι-  
15 μενόντων, τίν τε ὀλιγοχρόνιον ἀλαζωτείαν αὐτῶν, καὶ τὸν  
ὑπεροφίαν μυστατόμενος, καὶ ὅτι μὴ ἐμέμνητο, θνητοῖς τε  
ἔντες αὐτοῖς, καὶ θνητῶν ἀγαθῶν τελυχηκότες. Οἱ δὲ ἀπο-  
δυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλάτυς λέγω, καὶ γένη,  
καὶ δυνατεῖας) γυμνοὶ κάτω νενεκότες, παρεισήκεισαν, ὡσπερ  
20 τίνα ὄντερον ἀναπεμπαζόμενοι τὸν παρὰ ἡμῖν εὐδαιμονίαν-  
ῶσε ἔλαγε ταῦθ' ὄρῶν, ὑπερέχαιρον, καὶ εἴ τίνα γνωρίσαιμι  
αὐτῶν, προσιώπῳ ἀντὶ ἡσυχῆς πως ὑπεριμητον. “Οἶος δέ  
“ παρὰ τὸν βίον, καὶ ἥλικον ἐφυσάτο τότε, ἵνα καὶ πολ-  
“ λοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων παρεισήκεισαν τὸν πρόσ-  
25 “ οδον αὐτοῦ περιμένοντες, ὀθούμενοί τε καὶ ἀποκλειόμενοι  
“ πρὸς τῶν οἰκεῖῶν ὃ δὲ μόγις ἀντὶ πότε ἀνατείλας αὐτοῖς  
“ πορρυρῆς τις, καὶ περίχρυσος, καὶ διαποίκιλος, εὐδαιμονας  
“ ὥειο καὶ μακαρίες ἀποφαίνειν τοὺς προσειπόντας, ἵν τὸ  
“ σῆθος ἀντὶ τὸν δεξιὰν πρεστείνας δοῖη καταφιλεῖν.” — Εκε-  
30 ίσοι μὲν δέ τοι οὐδὲντος ἀκόντες.

7. Τῷ δὲ Μίνωῃ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη.  
Τὸν γάρ τοι Σικελιώτην<sup>2</sup> Διονύσιον, πολλὰ καὶ ἀρόσια ὑπό

some massy Iron, having a Beak like that of a *Crow*, and, thereby, fitted to pierce and breakthrough any thing that was solid and strong. We call that Sort of Iron Handspike, with which we

break up Quarries, “a *Crow*.” 1. οὐδέντος.] *Quando*, or *quum*: *ένεκα, quia*, or *Causā*.

2. Διονύσιον.] This was *Dionysius II. of Sicily*, a most in-

τε Δίωρος κατηγορηθέντα, καὶ <sup>1</sup> ὑπὸ τῆς σοᾶς καταμαρτυρηθέντα, παρελθὼν Ἀρίσιππος ὁ Κυρηναῖος (ἄγει δ' αὐτὸν ἐν τιμῇ, καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικρὸν διετῆ Χιμαίρᾳ προσδεθέντα, παρέλυσε τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῷ <sup>2</sup> πεπαιδευμένων πρὸς ἀργύριον γε-<sup>5</sup>

human Tyrant. After the Death of his Father, *Dionysius I.* he gave himself up entirely to Revelling, and the Massacre of his Subjects. Upon this, *Dion*, Brother to his Father's second Wife, a Man of great Humanity, Learning, Military-Skill, and Spirit, formed a Design to dethrone him; but, upon the Tyrant's discovering it, he fled to *Corinth*, and, returning thence with sufficient Forces, deposed him, and made him fly to the *Locrensians*, a People of *Italy*, then in Alliance with him. Here, by villainous Methods, he got the supreme Power into his own Hands, and then rioted, ravished, robbed, and murdered, as he had before done, at *Syracuse*. At length, when he was determined to make a general Slaughter, his Forces were opposed and routed, and he himself obliged to fly back again to *Sicily*, where he surprised *Syracuse*, and, once more, made himself Master of it. Upon this, *Dion* formed a second Conspiracy, which took Effect: For he obliged the Tyrant to fly to *Corinth*, where, that he might no longer appear formidable, and so preserve his Life, he turned Buffoon and School-master. *Diod.* *Sicul.* Lib. xvi. and *Justin*, Lib. xxi.—His being reduced, to live the Life of a School-master, seems a manifest Judgment upon him, for all his wicked Practices.

1. ὑπὸ τῆς σοᾶς.] Probably, *Lu-cian*, here, means to insinuate, how contrary the strict Morality and Principles of the *Stoics* were to the enormous Practices of *Dionysius*, who thought himself, as it were, licensed to do what pleased him, from the Doctrine of *Aristippus*, who frequented his Court, and, being an *Epi-curean* Philosopher (that is, a wicked Madman) held, That Nothing was good, but Self Gratification, or Pleasure; Nothing evil, but Pain of Body or Mind: A monstrous Doctrine, that plainly encourages Men to let all their depraved and violent Appetites loose upon one another, loosens all the Ties of Virtue, and Bonds of Society, and tends to make Mankind a Multitude of Fiends and Monsters.

2. πεπαιδευμένων.] *Plutarch* says that, *Dionysius*'s Palace was very dusty, because many Mathematicians, who studied there, drew their Figures in Sand. He certainly was a Lover and Encourager of Learning and learned Men; for he heard *Plato*, with great Pleasure, and esteemed him so highly, as to promise him a considerable Tract of Land, to set up his new Form of Government in. *Archytas*, the great Mathematician, and *Pythagorean* Philosopher, had a vast Influence over him: And *Aris-*

νέσθαι δεξιόν. Ἀποσάντες δὲ ὅμως τὴν δικαιορίαν, πρὸς τὸ κολαστήριον ἀφικόμεθα. "Εἴθα δὲ, ὁ φίλε, πολλὰ καὶ ἐκείνη ἡνὶ ἀκεταί τε καὶ ἴδεῖν μαστίγων τε γὰρ ὅμοιος ψύφος ἡκούειο, καὶ οἱμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπλωμένων, καὶ ἕρε-  
5 βλαχ, καὶ κύφωνες, καὶ τροχοί, καὶ ἡ χίμαιρα ἐσπάρατθε, καὶ ὁ Κέρβερος ἐδάρδαπτε ἐκολάζοντό τε ἄμα πάντες, βασι-  
λεῖς, δοῦλοι, σαΐράπτα, πέντες, πλούσιοι, πλωχοί· καὶ με-  
τέμελε τάσι τῶν τετολμημένων. Ἐνίς δὲ αὐτῶν καὶ ἐγκω-  
ρίσαμεν ἴδούτες ὄπόσοι ἥστα τῶν ἔναγχος τετελευτηκότων·  
10 οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπειρόφορτο. Εἰ δὲ καὶ προσβλέποιεν,  
μάλα δουλοπρεπές τι καὶ κολακευτικόν· καὶ ταῦτα, πῶς οἴει,  
βαρεῖς ὄντες, καὶ ὑπερόπτα παρὰ τὸν βίον; — Τοῖς μέν τοι  
πέντεσιν ἡμιτέλεια τῶν οὐκῶν ἐδέδοτο, καὶ ιαναπαυόμενοι πά-  
λιν ἐκολάζοντο.

15 8. Καὶ μὴν κακεῖνα εἶδον τὰ μυθώδη, τὸν Ἰζίονα, καὶ τὸν  
Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν  
γηγενῆ Τίτυον· Ἡράκλεις ὅσος; ἔκειτο γὰρ τόπον ἐπέχων  
ἄγρῳ. Διελθόντες δὲ καὶ τούτους, ἐς τὸ πεδίον ἐσβάλλομεν  
τὸ Ἀχερύστιον ἐνρίσκομέν τε αὐτόθι τὸς ἡμίθεους τε καὶ  
20 τὰς ἡρώινας, καὶ τὸν ἄλλον ὅμιλον τῶν γενρῶν, κατὰ ἔθυν καὶ  
φῦλα διαγτωμένας· τὸς μὲν ταλαιπούς τίνας καὶ εὐρωτιῶντας,  
καὶ ὡς φοιτοῦ Ὁμηρος, ἀμεννούς· τὸς δὲ γειτεῖς καὶ συγει-  
κότας, καὶ μάλιστα τὸς Αιγυπτίων αὐτούς, διὰ τὸ πολυαρ-  
κεῖς τῆς <sup>2</sup> ταριχείας. Τὸ μέν τοι διαγινώσκειν ἔκισον, 8  
25 πάρυ τι ἡνὶ ῥάδιον· ἀπάντες γὰρ ἀτεχτῶς ἀλλήλοις γίνονται

*tippus* used to tell him, to his Face, That he frequented his Court, because he wanted Money from him. Χονμάτων δεόμενος παρὰ σὲ ἡκω, says he. To which, in Particular, *Lucian* probably, here, alludes. See *Diog. Laert.* in *Peut.* and in *Aristip.*

1. *σερέλαι*, καὶ κύφωνες.] *Στρέλαι*, properly, signified a *wooden* Instrument, with which, by the Help of Wedges, Ship-Carpenters brought the Planks of Ships close to the Timbers. It was so called, from *σερφω*, *vertō*, and was also made Use of to press Men,

in Order either to torture, or put them to Death. *Steph. Kίσσως* was another Instrument, “quo “vinciebantur aut torquebantur “Nocentes,” as *Stephanus* observes: And, as it was so named from *κύστων*, *primumfacio*, or, *i-cervo*, it, probably, was some Sort of an Instrument that brought the Neck and Knees together, resembling the Punishment of Tying Neck and Heels, used to our Soldiers.

2. *ταριχείας*.] The ancient *Ægyptians* embalmed their Dead

ὅμοιοι, τῶν ὄσέων γεγυμνωμένων πλὴν μόγις καὶ διὰ πολλῶν ἀγαθεωρῶντες αὐτὸς ἐγινώσκομεν. "Εκείνο τὸ δέποτε ἀλλήλοις ἀμαυροὶ καὶ ἀσημοὶ, καὶ ύδεν ἔτι τῶν παρ' ήμῖν καλῶν φυλάττοντες. "Ως πολλῶν ἐν ταύτῳ σκελετῶν κειμένων, καὶ πάντων ὄμοιών, καὶ φοβερόν τι καὶ διάκενον δεδορκότων, καὶ γυμνίς τὰς ὁδόντας προφαινόντων, ἡπόρουν πρὸς ἐμαυτὸν, ὡς τινὶ διαιρίναμι τὸν Θερσίτην ἀπὸ τῆς καλῆς Νιρέως, ἢ τὸν μεταίτην" Ιρον ἀπὸ τῆς <sup>1</sup> Φαιάκων βασιλέως, ἢ Πυρρίαν τὸν μάγειρον ἀπὸ τῆς Ἀγαμέμνονος. Οὐδὲν γάρ ἔτι τῷ παλαιῷ γνωρισμάτων αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ 10 ὄσα ἦν, ἀδηλα καὶ <sup>2</sup> ἀνεπίγραφα, καὶ υπ' ύδενός ἔτι διαχρίτεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὄρῶντι, ἐδόκει μοι ὃ τῶν ἀνθρώπων βίος πομπῆ την μακρὰ προσεοικέναι, <sup>3</sup> Χορηγεῖν δὲ καὶ διατάλειν ἔκαστα ἢ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευ- 15 ταῖς σχήματα προσάπτυσα. Τὸν μὲν γάρ λαβεῖσα ἢ τύχη, βασιλικῶς, διεσκεύασε τιάραν τε ἐπιθέσα, καὶ δορυφόρος παραδῦτα, καὶ τὴν κεφαλὴν σέψασα τῷ διαδήματι τῷ δὲ, οἰκέτου σχῆμα περιέθηκε τὸν δέ τια, καλὸν εἶναι ἐκόσμησε, τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε. 20 παντοδαπὴν γάρ οἶμαι δεῖν γενέσθαι τὸν θέαν. Πολλάκις, δὲ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα, ώκεν ἔωσα ἐς τὸ τέλος διαπομπεῦσαι, ώς ἐτάχθησαν, ἀλλὰ μεταμφιέσασα, τὸν μὲν <sup>4</sup> Κροῖσον ἡγάγκασε τὴν τῶν οἰκέτων καὶ αἰχμαλώτων σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τέως 25 ἐν τοῖς οἰκέταις πομπεύοντα, τὴν <sup>5</sup> Πολυκράτεος τυραννίδα

in such a manner, that the Bodies remain entire, even to this Day, as they are frequently found, in their Tombs.

1. Φαιάκων βασιλέως.] *Alcinous.*

2. ἀνεπίγραφα.] *Titulis-carens-tia*; that is, *wanting Marks-of-Distinction*, whereby they may be known from any other Bones.

3. χορηγεῖν.] *To do the Office of a Χορηγός*; who was the Person appointed to manage the

*Athenian Players, Dancers, and Musicians, and had the Direction of their Dresses and Performances, either on the Theatre, or upon the public Festivals and Solemnities. He also was to find them in all Necessaries. Potter and Steph.*

4. Κροῖσον.] See your Dictionary.

5. Πολυκράτεος.] The Story of *Polycrates* is very extraordinary, and is related, to this Purpose, in the *iiiid Book of Herodotus*.—

μετενδύσετε, καὶ μέχρι μὲν τίνος εἴσαιε χρῆσθαι τῷ σχῆματι. Ἐπειδὰν δὲ τῆς πομπῆς<sup>1</sup> καιρὸς παρέλθῃ, τηνικαὶ τὰ ἔκαστα ἀποδεῖς τὸν σκευὴν, καὶ ἀποδυτάμενος τὸ σχῆμα μετὰ τὸ σώματος, ὥσπερ ἦν πρὸ τῷ, γίγνεται 5 μινδὲν τὸ τλητίδιον διαφέρων. "Ενιοις δὲ ὑπ' ἀγρυπνοτύπης, ἐπειδὰν<sup>2</sup> ἀπαίδῃ τὸν κόσμον ἐτίσαται ἡ τύχη, ἄχθονται γε, ἢ ἀγανακτήσιν, ὥσπερ οἰκέων τινῶν σερισκόμενοι, καὶ οὐχ ἐπὶ πρὸς ὄλιγον ἔχρισταντο ἀποδιδόντες. Οἵμαι δὲ ἡ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακίνει τὰς τραγικὰς ὑποκριτὰς 10 τάττεις πρὸς τὰς χρείας τῶν δραμάτων, ἀρτὶ μὲν Κρέοντας, ἐρίστε δὲ, Πράμνος γιγνομένης, ἢ Αγαμέμνονας. ἢ οἱ αὐτοὶ, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τὸ Κέκροπος<sup>3</sup> Ἐρεχθίων σχῆμα μιμητάμενος, μετ' ὄλιγον οἰκέτης προῆλθεν ὑπὸ τὸ ποιτύ πεκελευσμένος. "Ηδη δὲ 15 πέρας ἔχοντος τὸ δράματος, ἀποδυτάμενος ἔκαστος αὐτῷ

He first seized upon *Samos*, then conquered many of the *Aegean* Islands, and took several Towns upon the Coast of *Asia*; and all this, without the least Interruption of his Success. Upon which, *Amasis*, King of *Egypt*, sent him a Message, to desire he would throw away whatever he had of greatest Value, and the Loss of which would most afflict him, for that his Successes were too extraordinary, and must be followed by some terrible Disaster, if he did not inflict upon himself a Share of the Misfortunes, which necessarily attend this Life. Upon this, *Polycrates* took an Emerald Signet of inestimable Value, and, getting into a Boat, went out to a good Distance from *Samos*, and there dropped it into the Sea before many witnesses. In four or five Days after, he had a Present made him of a fine Fish, in the Belly of which was found this very Signet. Of which surprising Piece of Fortune, when *Amasis* had been informed, he instantly sent Ambassadors to *Polycrates*, by whom he renounced

all future Commerce and Friendship with a Man, who must come to some dreadful End. His apprehensions were, in the End, verified; for *Orates*, Governor of *Sardis*, under *Cyrus*, having, by way of a Lure, invited *Polycrates* to come and accept of a great Treasure he had at his Service, whereby to push on his Conquests: *Polycrates*, thereupon, created his Secretary, *Mæandrius*, Regent, in his own Stead, and went to wait upon *Orates*, who instantly seized and crucified him. And, thus, did *Mæandrius* get the Possession of his Crown.—*Herodotus* mentions nothing of *Mæandrius*'s betraying him to *Orates*, as *Lucian* gives us to believe, in *Charon*; and, I doubt, whether any History, we have now extant, gives that Account.

1. καὶσθες παρέλθη.] That is, "when this Life is ended."

2. ἀπαιδῇ ἡ τύχη.] That is, "when, at the Hour of Death, Men must part with all their worldly Possessions."

τὴν Χρυσόπασον ἐκένη τὴν ἐσθῆτα, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καλαβᾶς ἀπὸ τῶν ἐμβαλῶν, πέντε καὶ ταπεινὸς περιέρχεται, ὡς ἔτι Ἀγαμέμνιων ὁ Ἀτρέως, ύδε Κρέων ὁ Μεγοκέως, ἀλλὰ<sup>1</sup> Πῶλος Χαρικλέυς Συνίε's ὄνομαζόμενος, ἡ Σάτυρος ὁ Θεογέίτωνος Μαραθώνιος.—Τοιαῦτα καὶ τὰς τῶν ἀιθρώπων πράγματα ἔσιν, ως τότε μοι ὄρῶντι ἔδοξεν.

I. ΦΙΛ. Ἐπέ μοι ὡς Μένιππε, οἱ τὰς πολυτελεῖς τύττες καὶ υψηλὲς τάφρες ἔχοντες ὑπὲρ γῆς, καὶ σύλας, καὶ εἰκόνας, καὶ ἐπιγραμματα, ύδε τιμιότεροι παρ' αὐτοῖς εἰσι τῶν ἴδιωτῶν νεκρῶν; MEN. Ληρεῖς, ὡς τοις. Εἰ γὰρ ἐθεά-10 σω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρα τὸν ἐκ τῆς τά-φου περιβόητον, εὖ οἶδα, ὅτι ὡς ἀνέπα σω γελῶν. Ὅτω ταπεινᾶς ἔρριπτο ἐν παραβύσιῳ πυ, λαγθάνων ἐν τῷ λοι-πῷ δίμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοτεύτοις ἀπολαύσω τῆς μητρατος παρ' ὅστοις ἐβαρύνετο τηλικύτοις ἄχθος ἐπικεί-15 μενος. Ἐπειδὴν γὰρ, ὡς ἐταῖρε, ὁ Αίχκος ἀπομετρήσῃ ἐκάστω τὸν τόπον (δίδωτι δὲ τὸ μέγιστον ψ πλέον ποδος ἀνάγ-κη ἀγαπῶντα κατακείσθαι, πρὸς τὸ μέτρον συνεισαγόμενος. Πολλῷ δ' ἀν οἶμαι, μᾶλλον ἐγέλας, εἰ ἐθεάσω τὰς παρ' ἡμῖν βασιλέας καὶ σαβράτας, πλωχεύοντις παρ' αὐτοῖς, καὶ 20 τὰς ταριχωπολεῦντας ὑπὸ ἀπορίας, ἡ τὰ πρῶτα<sup>2</sup> διδά-σκοντας γράμματα, καὶ ὑπὲρ τῆς τυχόντος ιερούμενες, καὶ κα-τὰ κόρην παιομένες, ὥσπερ τῶν αἰδραπόδων τὰ ατιμότατα. Φίλιππον γὰρ τὸν Μακεδόνα ἐγώ θεασάμενος, ύδε κρατεῖν ἐμαυτοῦ δυνατὸς ἦν ἐδείχθη δέ μοι ἐν γωνδίῳ τινί, μισθῷ 25 ἀκέμενος τὰ σαθρὰ τῶν ὑποδημάτων. Πολλάς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταγέννιας. Ξέρξας λέγω, καὶ Δα-ρείς, καὶ Πολυκράτεις.

II. ΦΙΛ. Ἀτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μι-κρὰ δεῖν ἄπιστα. Τί δὲ ὁ Σωκράτης ἐπρατίε, καὶ Διογένης, 30 καὶ τις ἄλλος τῶν σοφῶν; MEN. Ο μὲν Σωκράτης κα-

1. Πῶλος, ἡ Σάτυρος.] *Poilius* was a famous Greek Tragedian, who never failed to make his Audience weep, when he acted the *Electra* of *Sophocles*. *Hoffman*. — *Satyrus* was another Greek

Actor, remarkable for Mimicking Demosthenes's impediment of Speech. *Diodor. Sicul. Lib. xvi.*

2. διδάσκεντας.] He alludes to the Case of *Dionysius* already mentioned.

κεῖται περιέρχεται<sup>1</sup> διελέγχων ὑπαντας, σύνεισι δ' αὐτῷ Παλαμίδης, καὶ Ὁδυσσεὺς, καὶ Νέσωρ, καὶ εἴ τις ἄλλος νεκρός. "Ετι μέν τοι ἐπεφύσσητο αὐτῷ, καὶ διωδήκει ἐκ τῆς φαρμακοποσίας τὰ σκέλη. Ο δὲ βέλτισος Διογένης 5 παροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ, τῷ Φρυγὶ, καὶ ἄλλοις τισὶ τῶν πολυτελῶν ἀκάριον δὲ οἰμωζόντων αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμείρημένων, γέλα τε, καὶ τέρπεται, καὶ τὰ πολλὰ ὑπτιος κατακείμενος, ἀδει μάλιστραχείᾳ καὶ ἀπίνει τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν<sup>2</sup> ἐπικα- 10 λύπτων· ὥσε ἀνιᾶσθαι τὰς ἄνδρας, καὶ διασκέπτεσθαι μετοι- κεῖν, καὶ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς—Τί δὲ τὸ ψήφισμα ἦν,  
ὅπερ ἐν ἀρχῇ ἐλεγεις κεκυρῶσθαι κατὰ τῶν πλεσίων; MEN.  
Εὗγε υπέμνησας. Οὐ γάρ οἶδ' ὅπως περὶ τύττα λέγειν προ- 15 θέμενος, παμπολὺ ἀπεπλανίθην τοῦ λόγου. Διατρίβοντος  
γάρ μι πάρ' αὐτοῖς, προθεσαν οἱ<sup>3</sup> πρυτάνεις ἐκκλησίαν  
περὶ τῶν κοινῆς συμφερόντων. Ιδών δὲν πολλὰς συνθέουσας,  
ἀναμίξας ἐμαυτὸν τοῖς νεκροῖς εὐθὺς εἴς καὶ αὐτὸς ἦν τῶν<sup>4</sup>  
ἐκκλησιασῶν. Διωκόθη μὲν οὖν καὶ ἄλλα· τελευταῖον δὲ

1. διελέγχων ὑπαντας.] *Socrates* told the *Athenian Judges*, when they sat upon his Trial, "That the *God* or *Genius*, had "commanded him to question "all *Men*, and convince them "of their Ignorance of *Virtue*." (Observe, how like a Person commissioned he speaks.) And again, he says, Οἰδὲν δέ μη δοκεῖ ὁ Θεὸς ἐμὲ τῇ πολεῖ ταύτη προστεθεῖναν, ποιεῖτο δύτεις δὲ ὑπῆρχεν, καὶ πειθῶν, καὶ ὀνειδίζων ἔνα ταπετον ἀδίν πανύμαχο. "As *God* seems "to me to have placed me over "this *City*, being such a *Person*, "as I cannot cease to excite, and "persuade, and upbraid every "single *Man*." *Plat.* in *Apolog.* And it hath not been doubted by many wise and learned *Christians*, that *God* raised him

a Light in the Days of Darkness, as he had so wonderfully enlightened his Mind, that no *Man* of the *Gentile World*, ever before or after him, shone forth with such clear Evidence and strong Conviction, against the Corruptions of Mankind. It is, therefore, with me no Question, that *God* appointed and inspired him to be, in some Measure, a Light to direct the *Gentiles*.

2. ἐπικαλύπτων.] *Stephanus* renders this Word by *obscurans*, the Propriety of which, to signify *Drowning* a *Noise*, I cannot see.

3. πρυτάνεις.] See the Notes upon *Conc. Deor.*

4. ἐκκλησιασῶν.] ἐκκλησιασῆς signifies *One of the Assembly of the people*. I know no ex-

τὸ περὶ τῶν πλευσίων. Ἐπεὶ γὰρ αὐτῷ κατηγόριο πολλὰ καὶ δεινὰ, βίᾳ καὶ ἀλαζονείᾳ, καὶ ὑπεροψίᾳ, καὶ ἀδικίᾳ, τέλος ἀνασάς τις τῶν δημαγωγῶν ἀνέγιω Ψήφισμα τοιεῦτο.

Ψήφισμα.

5

“ΕΠειδὴ πολλὰ καὶ ποράγομεν οἱ πλέοντι δρῶτι παρὰ τὸν βίον, ἀρπαζόμενοι καὶ βιαζόμενοι, ἢ πάλια τρόπον τῶν πενήτων καταφρούγυτες, δέδοκται τῇ<sup>1</sup> βυλῇ<sup>2</sup> τῷ δίημῷ, ἐπειδὴν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν κολαζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονηρῶν, τὰς δὲ 10 ψυχὰς ἀναπεμφθείσας ἀνω ἐις τὸν βίον, καταλύεσθαι ἐις τές ὅντες, ἔχρις ἀν ἐν τῷ τοιέτῳ διαγάγωσι<sup>3</sup> μυριάδας ἑτῶν πέντε καὶ εἴκοσιν, ὅντος ἐξ ὅντων γιγνόμενοι, καὶ ἀχθοφορεύτες, καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι. Τέττας δὲ λοιπὸν ἐξεῖναι αὐτοῖς ἀποθανεῖται.”<sup>4</sup> — 3 Εἶπε 15 τὸν γνώμην Κρατίων Σκελετίωνος, Νεκυτιεὺς φυλῆς Ἀλισσαῖδος. — Τέττας ἀραγγωσθέντος τῷ Ψηφίσματος. ἐπεφύπισαν μὲν αἱ ἀρχαὶ, ἐπεχειροτόνησε δὲ τὸ

actly corresponding Term, used by the Romans. *Concionarius* signifies rather a *Frequenter-of-such Assemblies*, than a *Member of one*.

1. βυλῇ<sup>2</sup> δίημῳ.] See the Notes upon *Conc. Deor.*

2. μυριάδας.] *μυρίας* signifies ten Thousand; so that 25 Times that, will make 250000.

3. Εἶπε τὸν γνώμην.] When any Man offered a Decree, or a Law, to be passed, either in the Senate, or Assembly of the People of *Athens*, he was said *εἰπεῖν τὸν γνώμην*, to propose that *Opinion*. — The following proper Names, have, here, been occasionally made, and humorously adapted, by *Lucian*. I, accordingly, take the Liberty to render *Ἀλισσαῖδος* by the made

Word *Exsanguanā*, the *Bloodless*. I would render the whole Sentence thus, in *English*: *Scull*, the *Son of Skeleton, a Native of Ghostland, of the Tribe of the Bloodless*, proposed the Decree — *Ἀλισσαῖς*, ab à priv. et λείσας, *Gutta vel Humor*.

4. ἐπεψήφισμα.] From this Passage, we may observe, that the Magistrates, and People of *Athens*, voted in different Ways; perhaps, on Account of the Distinction there was between them. — Each of those who voted with Pebbles had two of them, one black, and the other white. If he voted for the Question, he put his white Pebble into the Urn, placed for that Purpose in the Assembly; if against it, the black one. See *Pott. Antiq.*

πλῆθος, καὶ ἐνεβριμήσατο ἡ Βριμώ, καὶ ὑλάκησεν ὁ Κέρ-  
σερος. Οὕτω γὰρ ἐντελῆ γίγνεται, καὶ κύρια, τὰ ἀνεγνωσ-  
μένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγώ δέ  
58περ ἀφίγμην ἔνεκα, τῷ Τειρεσίᾳ προσελθὼν, ικέτευεν αὐ-  
τὸν τὰ πάντα διηγητάμενος εἰπεῖν πρὸς με, ποῖον τινὰ  
ηγεῖτο τὸν ἄριστον βίον. Οὐδὲ γελάσας, ἔσι δὲ τυφλὸν τι  
γερόντιον καὶ ὡχρὸν, καὶ λεπτόφωνον. “Ω τέκνον (φησὶ)  
“ τὸν μὲν αἰτίαν οἴδα σύ τῆς ἀπορίας, ὅτι παρὰ τῶν  
10 “σοφῶν ἐγένετο, ύ τὰ αὐτὰ γιγνωσκόντων ἐαυτοῖς. Ἀ-  
“ τὰρ ὁ Θέμις λέγειν πρὸς σε, ἀπέιρηται γὰρ ὑπὸ τῷ Ρα-  
“ δαμάσθιος. Μιδαρῶς (ἔφη) ὁ πατέριον, ἀλλ’ εἰπὲ, καὶ  
“ μὴ περιῆδης με σὺ τυφλότερον περιέοντα ἐν τῷ βίῳ.”  
“Ο δὲ, δὴ με ἀπαγαγών, καὶ πολὺ τῶν ἄλλων ἀποσπάσας,  
15 ἴρέμα προσκύψας πρὸς τὸ ὅς φησιν, “Ο τῶν<sup>1</sup> ἴδιωτῶν  
“ ἄριστος βίος καὶ σωφρονέστερος· ως τῆς ἀφροσύνης παυ-  
“ σάμενος τῷ μετεωρολαγεῖν, καὶ<sup>2</sup> τέλη καὶ ἀρχαὶ ἐπισκο-  
“ πεῖν, καὶ<sup>3</sup> καταπτύσας τῶν<sup>4</sup> σοφῶν τέτων συλλογι-  
“ σμῶν, καὶ τὰ τοιαῦτα λῆρον ἡγινάμενος, τοῦτο μόνον  
20 “ἔξ ἀπαντος Θηραίης, ὅπως τὸ παρὸν εὗ. Θέμενος, παρα-  
“ δράμης γελῶν τὰ πολλὰ, καὶ<sup>5</sup> περὶ μηδὲν ἐσπεδακώς.”

6. Ως εἰπὼν, πάλιν ὥρτο κατ’ Ασφοδελὸν λειμῶνα.

14. Ἐγώ δὲ (καὶ γὰρ ἦδο ὄφε ἦν) “Αγε δὴ, ὁ Μιθρο-  
“ Σαρξάνη, φημὶ, τί διαμέλλομεν, καὶ ὥκ ἀπίμεν ἀυθίς ἐς  
25 “τὸν βίον;” Οὐ δὲ πρὸς ταῦτα, “Θάρρει, (φησὶν) ὁ  
“ Μένιππε ταχεῖτα γάρ σοι καὶ ἀπράγμονα ὑποδεῖξω ἀτρα-  
“ πόν.” Καὶ δὴ ἀπαγαγών με πρὸς τι χωρίον τῷ ἄλλῳ

1. ἴδιωτῶν.] Plain unlearned Men.

2. τέλη καὶ ἀρχαὶ.] The Ends for which the World was made, and the Principles out of which it was made; Subjects constantly disputed upon by the Philosophers, to little Purpose.

3. καταπτύσας.] Stephanus shews, that καταπτύσα usually governs a Gen. Case, probably, of the Preposition κατά, contra, in Composition.

4. σοφῶν συλλογισμῶν.] The cunning Arguments, or Sophisms, upon which the Philosophers so much valued themselves.

5. περὶ μηδὲν ἐσπεδακώς.] This is a very comprehensive Sentiment, and, no Doubt, was Lucretius's own Principle. But, had he excepted Virtue and Vice, he would have shewn, if not so much Humour and Freedom, yet a much better Mind.

6. Ως εἰπὼν, &c.] Odys. xii.

ζοφορώτερον, δεῖξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι καὶ λεπτὸν ὕσπερ διὰ κλειθρίας ἐσφέν φῶς, “Ἐκεῖνο (ἔφη) ἐσὶ τὸ ιερὸν τῆς Τροφωνίας, κακεῖθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταῦτην δὲ ἄνιθι, καὶ εὐθὺς ἐσῇ ἐπὶ τῆς Ἑλλάδος.” Ἡσθεὶς δὲ τοῖς εἰρημένοις ἐγὼ, καὶ τὸ Μάγον ἀσπασάμενος χαλεπῶς μάλα διὰ τῆς σομίς ἀνερπύσας, ψκοῖδε ὥπως, ἐν Δεβαδείᾳ γίγνομαι.

ΑΙΑ'Λ. λγ'. Χάρων, ἡ Ἐπισκοπῆντες.

This *Dialogue* exhibits such a true and clear Prospect of the Vanity of human Grandeur, and the extreme Folly of most of those Pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it, without becoming wiser and better.

ΕΡΜ. ΤΙ' γελᾶς, ὦ Χάρον; ἡ τὶ τὸ πορθμεῖον ἀπολιπὼν, δεῦρο ἀνελήνυθας ἐς τὴν παροῦσαν ημέραν, οὐ πάρυ εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασι; ΧΑΡ. Ἐπεθύμησα, ὦ Ερμῆ, οἶδεν ὅποιχ ἐσὶ τὰ ἐν τῷ βίῳ, καὶ ἡ πράτιστοι οἱ ἄνθρωποι ἐν αὐτῷ, ἡ τίνων σερβούμενοι, πάντες σιμώζουσι κακίστις παρ' ἡμᾶς· οὐδεὶς γάρ αὐτῶν ἀδικρυῖται διέπλευστεν. Αἰτισάμενος οὖν πάρα τοῦ ἄδειαν αὐτὸς ὕσπερ καὶ ὁ Θετίαλος ἐκεῖνος<sup>1</sup> νεανίσκος, μίαν ημέραν λειπόντες γενέσθαι, ἀνελήνυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δέον ἐγτελυχικέναι σοις ξεραγήσοις γάρ<sup>10</sup> τοῦ οἰδός ὅτι με ξυμπερινοῦν, καὶ δεῖξεις ἔκαστα, ὡς ἀντιεἶδώς ἀπαντᾷ. ΕΡΜ. Οὐ σχολή μοῦ, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονητόμενος<sup>2</sup> τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν. Οὐ δὲ ὀξύθυμός τέ ἐσι, καὶ δέδια μὴ βραδύναντά με, ὅλον υμέτερον ἐάση τίγαι, παραδὺς τῷ ζόφῳ<sup>3</sup> ἡ ὥπερ τὸν<sup>4</sup> Ἡφαιστὸν<sup>15</sup> πρώτην ἐποίησε, ρίψη κακὴ τελαγώς τῆς ποδὸς ἀπὸ τῆς θεσπεσίας βηλῆς, ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς<sup>3</sup> οἰνοχῶν. ΧΑΡ. Περίφεται οὐρανῷ με<sup>4</sup> ἄλλως πλανώ-

1. νεανίσκονθ. ] *Protesilaus*. See your Dictionary for him.

2. τῷ ἄνω Διῖ. ] *To Jove above*; Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose Realm, *Mercury* had also an Employment.

3. οἰνοχῶν. ] Alluding to *Vul-*

*can's hobbling Manner of helping the Gods to Nectar*; which was so humorous, and raised such a loud Laugh among them, as put an End to a fierce Quarrel, in which *Jupiter* and *Juno* were then engaged. *Hom. Il. i.*

4. ἄλλως. ] *Fructra* is an odd

ΜΕΡΟΥ ὑπὲρ γῆς, καὶ ταῦτα, ἐταῖρος, καὶ ξύμπλεις, καὶ συρδιάκλητος ὡν; καὶ μὴν καλῶς εἰχει, ὡ παῖ Μαίας, ἐκείνων γῆν σε μεμνῆσθαι, ὅτι μηδὲ πώπολέ σε ἢ ἀνθεῖν ἐκέλευσα, ἢ πρόσκωπον εἶγας ἀλλὰ σὺ μὲν ρέγκεις ἐπὶ τῷ καλασρῷ ματος ἐκταθεὶς, ὥμης ὥτῳ καρθερὸς ἔχων, ἢ, εἴ τινα λάλουν νεκρὸν εὔροις, ἐκεῖνῳ παρ' ὅλον τὸν πλὴν διαλέγη ἐγὼ δὲ πρεσβύτης ὡν, τὴν δικωπίαν ἐλκων, ἐρέτω μόνος. Ἀλλὰ πρὸς τὸ πατρὸς, ὡ φίλτατον Ἐρμῆδιον, μὴ καλαπίης με· περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἀπαντα, ὡς τὶ καὶ οὐδὲν οἰτανέθοιμι. Ως ἢν με σὺ ἀφῆς, ψδὲν τῶν τυφλῶν διοίσω. Καθάπερ γάρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, ὥτῳ δὴ κάγω σοι πάλιν ἀμβλυώττῳ πρὸς τὸ φῶς. Ἀλλὰ δὲς, ὡ Κυλλήνιε, μοὶ ἐς ἀεὶ μεμνησμένῳ τὴν χάριν.

ΕΡΜ. Ταῦτὶ τὸ πρᾶγμα πληγῶν αἴτιον καλαπίσεται μοι.

Ορῶ γῆν ἢδη τὸν μισθὸν τῆς περιγύνσεως ὥκ ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. Τηπεργυνέον δὲ ὄμως· τί γάρ ἀν καὶ πάθη τις, ὅπότε φίλος τις ὡν βιάζετο; πάντα μὲν ὥν σε ιδεῖν καθ' ἔκαστον ἀκριβῶς ἀμήχανόν ἐσιν, ὡ πορθμεῦ.

Πολλῶν γάρ ἀν ἐτῶν ή διατριβὴ γένοιτο. Εἶτα ἡμὲ μὲν ἀποκηρύττεσθαι δεῖσει, καθάπερ ἀποδράντα ἀπὸ τοῦ Διός· τὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῷ θαράτῳ ἔργα, καὶ τὴν τὸ Πλάτωνος ἀρχὴν <sup>1</sup> Ζημίαν, μὴ νεκραγωγῆντα πολλῷ τῷ χρόνῳ. Καὶ ὁ τελώνις Αἰακὸς ἀγανακτίτει, μηδὲ ὄβολον ἐμπολῶν. Ων δὲ τὰ κεφάλαια τῶν γιγνομένων ιδρες, τῷτε ἢδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὡ Ἐρμῆ, ἐπινόει τὸ βέλτισον. Εγὼ δὲ ψδὲν εἶδα τῶν ὑπὲρ γῆς, ξένος ὡν. ΕΡΜ. Τὸ μὲν ὅλον, ὡ Χάρον, υψηλὸν τίνος ἡμῖν ἔδει χωρίς, ὡς ἀπ' ἐκείνων πάντη ιδεῖσι. Σοὶ δὲ εἰ μὲν ἐς τὸν θραῖνον ἀνελθεῖν δυνατὸν ἢν, ὥκ

Signification of ἀλλως. Perhaps it is used, in this Sense, from the common Meaning *aliter*, because, when a Man doth any Thing otherwise than it ought to be done, he may justly be said to do it *in vain*. Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's Phaed. Ταῦτα μοι δόνω ἀλλως λέγειν, "Haec multi videor frus-  
tra dicere."

1. Ζημίαν.] If this Word, and the rest of the Sentence, is to stand as it is, I own I can make neither Sense, nor Grammar, of the Whole. I, therefore cannot help Reading it, οἱ δέ καὶ αὐτὸν κωλύσου ἐνεργεῖν τὰ τῷ θαράτῳ ἔργα, μὴ νεκραγωγῆντα πολλῷ τῷ χρόνῳ, καὶ τὴν τὸ Πλάτωνος ἀρχὴν Ζημίαν. According to which Reading, I have also rendered it.

αὐτούς οὐχιμονον καὶ περικοπῆς γὰρ ἀνάκρισῶς ἀπαγῆται καθεώρας.  
Ἐπεὶ δὲ οὐ Σέμις εἰδώλοις δέοὶ ξυρόνται ἐπιβαλεύειν τῶν βα-  
σιλείων τοῦ Διὸς, ὡραὶ ήμερην ὑψηλόν τι ὄφος περισκοπεῖν.  
ΧΑΡ. Οἰσθι, ὡς Ἐρμῆ, ἀπερ εἴωθα λέγειν ἐγώ πρὸς ὑμᾶς.  
ἐπειδὰν πλέωμεν; ἐπόταν γὰρ τὸ πιεῦμα καταγύσταν 5  
πλαγίᾳ τῇ ὁθόνῃ ἐμπέση, καὶ τὸ κῦμα ὑψηλὸν ἀρθῆ, τότε  
ὑμεῖς μὲν ὑπὸ ἀγρίας κελεύεσθε τὸν ὁθόνην σεῖλαμ, οὐέν-  
δηναν ὀλίγον τὸν <sup>2</sup> ποδὸς, οὐέ συνεκδραμεῖν τῷ πνεύματι.  
Ἐγώ δὲ τὸν ήσυχίαν ἀγειν παρακελεύομαι ὑμῖν αὐτὸς  
γὰρ εἰδένει τὰ βελτίω. Κατὰ ταῦτα δὲ καὶ σὺ πράτῃ, 10  
ἐπόστα καλῶς ἔχειν τομίζεις, κυβερνήτης τοῦ γε ἄν. Ἐγώ  
δὲ, ὡσπερ ἐπιβάταις νόμος, σιωπῇ καθεδέματι πάντα πε-  
θόμενος κελεύοντί σοι. ἘΡΜ. Ορθῶς λέγεις, αὐτὸς γὰρ  
εἰσομαι τί ποιήσον, καλέευρίσω τὸν ικανὸν σκοπόν. Ἄρ  
Ἐν ὁ Καύκασος ἐπιτίθειος, οὐέ ὁ Παριστός ὑψηλότερος, οὐέ 15  
ἀμφοῖν ὁ Ὀλυμπος ἐκενοτὶ; καί τοι οὐ φαῦλόν τι ἀνεμνήσ-  
θην ἐις τὸν Ὀλυμπον ἀπιδών συγκαμεῖν δέ τι καὶ ὑπεργυῆσαι  
καὶ σὲ δεῖ. ΧΑΡ. Πρόσατῃ ὑπεργύησω γὰρ ὅσα δύναται.

3. ἘΡΜ. "Ωμηρος ὁ τωμῆνος φησι τὸς <sup>3</sup> Ἀλωέως οἰεῖς,  
δύο καὶ αὐτὲς ἔντας ἔτι παῖδας, ἐθελῆσαι πολε τὸν "Οσσαν <sup>20</sup>  
ἐκ βάθρων ἀνασπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ  
Πέλιον ἐπ' αὐτῇ ικανὸν ταύτην κλίμακα ἔξειν εἰομένους  
καὶ πρόσθασιν περὶ τὸν οὐρανόν. Ἐκείνω μὲν οὖν τῷ μει-  
ρακίῳ (ἀτασθάλῳ γὰρ οἴην) δίης ἐτισάτην. Νω δέ  
(οὐ γὰρ ἐπὶ κακῷ τῷ θεῶν ταῦτα βαλεύομεν) τί ἐχι οἱ <sup>25</sup>  
κεδομῆμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδόντες ἐπάλληλα  
τὰ ὄρη, ὡς ἔχομεν ἀφ' ὑψηλέρου ἀκριβεσέραν τὸν σκοπόν;  
ΧΑΡ. Καὶ δυνητόμεθα, ὡς Ἐρμῆ, οὐέ <sup>30</sup> ἔντες ἀναθεσθαι, ἀ-  
ράμενοι τὸ Πέλιον οὐέ τὸν "Οσσαν; ἘΡΜ. Διὰ τί δ' οὐκ  
ἄν, ὡς Χάρος; οὐέ ἀξιοῖς ήμᾶς ἀγεννεσέρας εἶγαι τοῖν βρεφύλ-<sup>35</sup>  
λιον ἐκεινοῖν; καὶ ταῦτα, θεὸς ὑπάρχοντας; ΧΑΡ. Οὐκ·  
ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τια μεγαλεργίαν ἔ-

1. ὁθόνην φεῦλαι.] To furl the Sail.

Latin also called this *Rope*, *Pes*:

Una omnes fecere pedem.—

Virg. *Aen.* v.

2. ποδὸς.] *Pēs* is used to signify that *Rope*, by which the lower  
Corner of a *Sail* is managed, called, in *English*, the *Sheet*. The

3. Ἀλωέως οἰεῖς.] *Otus* and *E-  
pibalius*.

χειν. ἘΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἰ, ὁ Χάρον, καὶ ἦκισε ποιητικός. Οὐ δὲ γεννάδας "Ομῆρος ἀπὸ δυοῖν σίχοιν αὐτίκα ἡμῖν ἀμβάλιον ἐποίησε τὸν ψρανὸν, οὕτω ῥαδίας συνθεῖς τὰ ὄρη. Καὶ θαυμάζω εἴς σοι ταῦτα τεράσια εἶναι δέκει, τὸν" Ατλαντα, δηλαδὴ εἰδότι, δις τὸν πόλον αὐτὸνεις ἦν φέρει, ἀνέχων ἡμᾶς ἄπαντας. Ακόεις δὲ ἵσως καὶ τοῦ ἡμοῦ ἀδελφοῦ πέρι, τῆς Ἡρακλέους, ὡς διάδεξαι τό ποτε αὐτὸν ἐκεῖνον τὸν" Ατλαντα, καὶ ἀναπαύσει πρὸς ὄλιγον τοῦ ἄχθους, ὑποθεις ἐαυτὸν φορτίῳ. ΧΑΡ. Ακέω καὶ ταῦτα. Εἰ δὲ ἀληθῆ ἔσι, σὺ ἀν, ὁ Ἐρμῆ, καὶ οἱ ποιηταί εἰδῆτε. ἘΡΜ. Αληθέσατα, ὁ Χάρον, οὐ τίρος γὰρ ἔγεκα σοφοὶ ἄγρεις ἐψεύδοντο ἦν; — "Ωσε ἀγαμοχλεύωμεν τὸν" Οσσαν ψρῶτον, ὡσπερ ἡμῖν υφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ομῆρος.

15. Αὐτὰρ ἐπὶ "Οσση Πήλιον εἰνοσίφυλλον.  
 — Ορᾶς, ὅπως ῥαδίως ἄμα καὶ ποιητικῶς ἔξεργασάμεθα; φέρε οὖν ἀναβὰς ἵδω, οὐ καὶ ταῦτα ἴκανα, οὐ ἐποιοδομεῖν ἔτι δεῖσει. — Παπαύ· κάτω ἔτι ἐσμὲν ἐν τῇ ὑπωρείᾳ τῷ ψρανῷ ἀπὸ μὲν γὰρ τῶν ἡώνων, μόγις Ιωνία καὶ Λυδία φαίνεται. 20 Απὸ δὲ τῆς ἐσπέρας, οὐ πλέον Ιταλίας καὶ Σικελίας. Απὸ δὲ τῶν ἀρκτών, τὰ ἐπὶ τάδε τοῦ" Ιερού μόνα. Κάκειθεν οὐ Κρήτη ψάλιν σαφῶς. Μετακινητέα ἡμῖν, ὁ πορθμεῖ, καὶ οὐ" Οίτη, ὡς ἔοικεν, εῖτα ὁ Παρνασσός ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν ὅρα μόνον μὴ λεπτότερον ἔξεργασώμεθα τὸ 25 ἔργον, ἀπομηκύνοντες πέρα τοῦ πιθανοῦ, εἴτα συγκαταρρίφεντες αὐτῷ πικρᾶς τῆς Ομήρου οἰκοδομητικῆς πειραθῶμεν, ξυντριβέντες τῷ πρανίων. — ΕΡΜ. Θάρρει, ἀσφαλῶς γὰρ ἔξει ἄπαντα μετατίθει τὸν Οίτην, ἐπικυλινδείσθω καὶ οὐ Παρνασσός. Ιδὲ ἐπάνειμι αὖθις. Εὖ ἔχει, πάντα ὁρῶ. 30 Ανάβαγε οὐδη καὶ τού. ΧΑΡ. "Ορεξον, ὁ Ερμῆ, τὸν χεῖρα οὐ γὰρ ἐπὶ μικράν με ταύτην τὸν μηχανὸν ἀραβίζεις. ΕΡΜ. Εἴγε μὲν ἴδειν ἔθελεις, ὁ Χάρον, ἄπαντα, οὐκ ἔνι δὲ

1. τὰ ἐπὶ τάδε τῷ" Ιερῷ.] The Places-upon-these-hither Parts of the Ister; that is, "next to him as he stood." For the Article δέ, with the Syllable δε, as δέ, οὐδε,

τόδε, is generally, as Stephanus observes, taken demonstratively like οὐτός; as, ἐν τῷδε τῇ πολεῖ, in hac urbe.

ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναν. Ἀλλ' ἔχου μου τῆς δεξιᾶς, καὶ φείδε μὴ καὶ τὸ ὄλισθηρ ταῖς εἰναιν. Εὔγε ἀνελκύλιθας καὶ σύ. Καὶ ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐπάτερος ἀκραν ἐπιλαβόμενοι, καθεζόμεθα. Σὺ δέ μοι ἥδη ἐν κύκλῳ τερψιθελέπων ἐπισκόπει ἄπαντα. 5

4. ΧΑΡ. Ὁρῶ γῆν τολλὺν καὶ<sup>1</sup> λίμνην τινὰ μεγάλην περιρρέεσσαν, καὶ ὅρη, καὶ πολαμοὺς, τὴν Κακυτὴν, καὶ Πυριφλεγέθογτος μείζονας· καὶ ἀνθρώπους τάντον σμικρὺς καὶ τινας φωλεούς αὐτῶν. ἘΡΜ. Πόλεις ἐκεῖναι εἰσιν, οὓς φωλεὺς εἴρατο νομίζεις. ΧΑΡ. Οἰσθα, ὡς Ἐρμῆ, ὡς οὐδὲν ἡμῖν πέ- 10 πρακταῖ; ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασαλίᾳ, καὶ τὴν Οἴτην, καὶ τὰ ἄλλα ὅρη μετεκτιῆσαμεν. ἘΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ ὑψηλοῦ ὄρω. Ἐβαυλόμην δὲ οὐ τόλεις καὶ ὅρη αὐτὰ μέρον, ὥσπερ ἐν γραφαῖς ὄρῶν, ἀλλὰ τοὺς αὐτούς αὐτοὺς, καὶ ἡ πράττεσι, 15 καὶ οἵα λέγονται, ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα, καὶ ἥρη με, ὅ, τι γελῶν. Ἀκάθας γάρ τινος ὥσθην ἐν ὑπερβολῇν. ἘΡΜ. Τί δὲ τῆτ' ἦν; ΧΑΡ. Ἐπὶ δεῖπνον οἶμαι κλιθεῖς ὑπό τίνος τῶν φίλων, “Ἐσ τὸν ὑσεραίαν μάλιστα ἥξω.” ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγυς 20 κεφαλὶς ἐπιπεσσα, οὐκ οἶδ' ὅτι πινάσαντος, ἀπέκτεινεν αὐτὸν. Ἐγέλασα δὲν οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. Ἔοικα δὲ καὶ νῦν ὑποκαλιαβίσεσθαι, ὡς μᾶλλον βλέποιμι καὶ ἀκούοιμι. ἘΡΜ. Ἐχ' ἀτρέμας καὶ τοῦτο γάρ ἔγω ἴσσομάγ σοι, καὶ δξυδερκέσαλον ἐν βραχεῖ ἀποφανῶ, ταφ' Ομῆ- 25 γε τινὰ καὶ τροφας τὴτο ἐπωδῆν λαβῶν. Κάπειδὰν εἴπω τὰ ἔπη, μέριμνο μηκέτι ἀμβλυώτειν, ἀλλὰ σαφῶς τάντα ὄφαν. ΧΑΡ. Λέγε μόνον.

ἘΡΜ. Ἀχλὺν δ' αὖ τοὶ ἀπ' ὄφθαλμῶν ἔλον ἥ πρὶν ἐπῆν,

“Οφρ' εὖ γινώσκης ἡμὲν Θεὸν ἥδε καὶ ἄνδρα. 30

ΧΑΡ. Τί ἐσιν. ἘΡΜ. Ἡδη ὄφας; ΧΑΡ. Υπερφυῶς γε. Τυφλὸς ὁ Λυγκεὺς ἐκεῖνος, ὡς τρόφος ἐμέ· ὥστε σὺ τὸ ἐπὶ τέτω τροδοδίδασκέ με, καὶ ἀποκρίνου ἐρωτῶντα. Ἀλλὰ βύλει

1. λίμνην τινὰ.] *Charon*, very naturally, calls the whole Ocean a *Kind of a Lake*, because he never had seen any larger Extent of Water than that of the *Stygian*

Lake, or the other Rivers of Hell. They were, in all, six:—*Styx*, *Acheron*, *Phlegethon*, *Lethe*, *Cocytus*, *Avernus*.

καλὰ τὸν "Ομῆρον κάγω ἔρωμαί σε, ὡς μάθης οὐδ' αὐτὸν ἀμελῆ ὅντα με τῶν 'Ομῆρου; 'ΕΡΜ. Καὶ ποθεν σὺ ἔχεις τι τῶν ἐκείνων εἰδένει, ναύτης αὐτὸν ἡ τρόπηντος ὦν; ΧΑΡ. 'Ορᾶς; ὀνειδίσιμὸν τοῦτο ἐστὶ τὴν τέχνην ἐγώ δὲ ὅπότε διε-  
5 πορθμευον αὐτὸν ἀποθανότα, πολλὰ ῥαψῳδεύος ἀκόσιας,  
ἐνίων ἔτι μέμνημα. Καὶ τοι χειρῶν ἡμῶν ἐ μηδὲ τότε καλέσαν. 'Επεὶ γὰρ ἥρξατο ἄδειν ἐ πάνι αἴσιον τινα  
αδίη τοῖς πλέοντισιν, " " " " " Ως ὁ Ποσειδῶν συνήγαγε τὰς νε-  
" φέλας, καὶ ἐτάραξε τὸν ποντὸν, ὥσπερ τορύνη τινὰ

1. [Ως ὁ Ποσειδῶν, &c.] I can make little Sense of this Language down to ναῦν, inclusive, as it stands, both here, and in the best Editions: For the third & downward, instead of coupling a Verb to what goes before, as the former ζ's have done, unnaturally subjoins the Participle κυκῶν το θυέλλας ἀρέθυνε; so that κυκῶν is not only absurdly used, in that Respect, but also made a Nominative Case, to which there is no Verb, in the Sentence, either expressed, or understood. To this is added the Inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above, as if Neptune had confused the Sea with the Verses spoken by Homer.— The Reading κυκῶν ἐκύκνει, and Understanding ὑπὸ τῶν ἐπῶν, as following ἐκύκνει in the Sense, would make just Language and Sense of the Whole. Yet, I fear, that would be doing too great a Violence to the Text, because the Alteration, from κυκῶν to ἐκύκνει, would be taking too much Liberty. But, by throwing the Parts of the Sentence into the following Form, which I have presumed to follow, in my Translation, I find they will make both Sense and Grammar, without altering one Word: Which makes it, in some Sort, probable, that they might have been misplaced, in the Transcrib-

ing. I, therefore, read it thus: Ως ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, ἐ πάσας τὰς θύελλας ἀρέθυνε, ἐ ἐπάρσεις τὸν ποντὸν, ὥσπερ πορύνη τινὰ ἴμβαλών τὴν τρίαιναν, ἐ ἄλλα πολλὰ κυκῶν τὸν θύλλοσσαν ὑπὸ τῶν ἐπῶν, χειρῶν ἀφιων ἐ γνόφῳ ἐμπεσάν, ἐλίγε δεινοὶ περιετρέψιν ἡμῖν τὴν ναῦν. Of which, see my Translation. And I am the more induced to think, this might have been the original Position of the Text, because it makes the several Incidents to follow one another, in the Order of Nature; for it puts the Gathering of the Clouds, first; next to that, the Raising of the Storms; and, then, the Confusion of the Sea. But, lest I should seem to have gone too far, not only in altering the Position, but also in substituting my own Translation, I shall, for the Reader's Satisfaction, here, set down the vulgar Translation of the Whole Period, Word for Word; which is as follows: — " Etenim, postquam can-  
" tilenam quandam navigantibus  
" non admodum prosperam ne-  
" que salutarem fuisse auspicata-  
" tus, carminum vi impulsus Nep-  
" tunus, et nubes convocavit, at-  
" que tridente velut toryna (in-  
" strumento, quo in olla aliquid  
" teritur, et agitatur inter coquen-  
" dum) injecto, cum fluctuum  
" procellas excitavit, tum aliis  
" multis turbis universum misce-  
" bat mare, adeo ut parum ab-

“ ἐμβαλὼν τὸν τρίαγραν, καὶ πάσας τὰς θυέλλας ὠρόθυε, ”  
καὶ ἀλλὰ πολλὰ, κυκῶν τὸν θάλασσαν, ὑπὸ τῶν ἐπῶν. Χει-  
μῶν ἄφιω καὶ γνόφες ἐμπεσὼν, ὀλίγη δεῖν περέτρεψεν ἡμῖν τὸν  
ταῦν. Ὁτέ περ καὶ ταυτιάσας ἐκεῖνος ἀπήμεσε τῶν ράψῳδιῶν  
τὰς πολλὰς ἀυτῆς Σκύλλη, καὶ Χαρούδει, καὶ Κύκλωπι. ἘΡΜ. 5  
Οὐ χαλεπὸν οὐκ ἦν τοσάτη ἐμέτη ὀλίγα <sup>2</sup> γὰρ διαφυλάττειν.

ΧΑΡ. Εἰπὲ γάρ μοι

Τίς γάρ ὅδ' ἔιτα πάχισος ἀνὴρ οὗτος τε μεγάς τε,

“ Εξοχος ἀνθρώπων κεφαλὴν οὐδὲν εὐρέας ὄμης ;

ἘΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. Ἐπικροτῶσι 10  
ὅτι αὐτῷ οἱ Ἑλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ  
σαδίς μέσον. ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμὲ, ὡς Ἐρμῆ,  
ἐπαινοῦεν, ὃς αὐτὸν τοὺς Μίλωνα μετ' ὀλίγον ξυλλαβὼν  
ἐνθίσσομας ἐς τὸ σκαρίδιον, ὅπόταν ἦκη πρὸς ἡμᾶς ὑπὸ τοῦ  
ἀναχωλάτη τῶν ἀνθρωπινῶν παταπαλαμοθεῖς τοῦ θαράτου 15  
μηδὲ ξυνεῖς ὅπως αὐτὸν ὑποτικελίζει. Κατὰ εἰμῶξεταν ἡμῖν  
μηλαδὴ μεμυημένος τῶν σεφάρων τότε, καὶ τὴν ιρότη. Νῦν  
δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῆς τῆς ταύρου φορᾶς. Τί  
ἄν οιδῶμεν; ἄρα <sup>3</sup> ἐλπίζειν αὐτὸν <sup>4</sup> καὶ τεθῆξεται ποτε;

ἘΡΜ. Πόθεν ἐκεῖνος θαράτης νῦν μημονεύσειν ἂν ἐν ἀκμῇ 20  
τοσαύτη; ΧΑΡ. “Εα τούτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν  
παρέξοντα, ὅπότε ἂν πλένῃ, μηδὲ ἐμπιδεῖ, οὐχ ὅπως ταῦρον  
ἔτι ἔργασται δυνάμενος.

5. Σὺ δέ μοι ἐκεῖνο εἰπὲ, Τίς τε ἄρ' ὅδ' ἄλλος ὁ σεμ-  
νὸς αὐτῷ; οὐχ Ἑλλην ὡς ἔοικεν, ἀπὸ γὰρ τῆς σόλης. ἘΡΜ. 25

“ fuerat, quin tempestas, quæ  
“ unā cum densa caligine immi-  
“ nebat, navem nobis subver-  
“ tisset.”—The English Trans-  
lation, by Mr Cashine, runs  
much in the same wide Way.

1. αὐτῆς Σκύλλη, &c.] Per-  
haps, the Meaning is, “ that  
he vomited out many of his  
Rhapsodies along with Scylla  
and Charybdis, &c.” that is,  
“ along with his Descriptions  
of these;” which Meaning I  
prefer.

2. γὰν.] Though this Particle  
be, in the best Editions, yet I  
see no use of it, here, since γὰν

goes a little before.

3. ἐλπίζειν.] Stephanus shews,  
that ἐλπίζω is sometimes taken,  
in malam Partem, as in this  
Place. And the Figure Cata-  
chresis warrants it.

4. καὶ.] This Particle, here,  
seems very odd. I know not,  
how it comes in, except by un-  
derstanding the Sentence thus:  
“ It is, that he expects to die  
“ also? [That is] Must we  
“ think that he expects to be,  
“ at any Time, concerned with  
“ Death too, as he is, at present,  
“ engaged in the Affairs of this  
“ Life?

Κῦρος, ὁ Χάρος, ὁ Καμβύσης, ὃς τὴν ἀρχὴν πάλαι Μήδων ἔχόντων, νῦν Περσῶν ἥδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίων ἵνα Γχος ὁτος ἔκρατησε, καὶ Βαβυλῶνα παρείσατο· καὶ νῦν ἐλασείοντι ἐπὶ Λυδίαν ἔσκεν, ὡς καθελὼν τὸν Κροῖσον, ἀρχοὶ ἀπάντων. **ΧΑΡ.** Ο Κροῖσος δὲ ποτε κάκεινός ἐσιν; **ΕΡΜ.** Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλάνη τεῖχος. Σάρδεις ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν ὥρας ἥδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλων τῷ Ἀθηναίῳ διαλεγόμενον; βάλει ἀκάθωμεν αὐτῶν ὅ, τι καὶ λέγουσι;

**10 ΧΑΡ.** Πάνυ μὲν ὅν.—**ΚΡΟΙΣ.** “<sup>7</sup>Ω ξέρε Αθηναῖε, (εἰδες  
“ γάρ μν τὸν πλῆτον, καὶ τὰς θησαυροὺς, καὶ ὅσος ἄσημος  
“ χρυσός ἐσιν ἡμῖν, καὶ ἄλλην πολυτέλειαν) εἰπέ μοι τίνα  
“ ἡγῆ τῶν πάντων ἀνθρώπων εὐδαιμονέσατο εἶναι.” **ΧΑΡ.**  
Τί ἄρα ὁ Σόλων ἔρει; **ΕΡΜ.** Θάρρει. Οὐδὲν ἀγενὲς, ὁ  
**15 Χάρον.** ΣΟΛ. “<sup>7</sup>Ω Κροῖσε, ὀλίσοι μὲν εὐδάιμονες. Ἐγὼ  
“ δὲ ὣν οἶδα, Κλέοβιν, καὶ Βίτωνα ἡγῆμαι εὐδαιμονεάτες  
“ γενέσθαι, τὰς τῆς ιερείας παῖδας.” **ΧΑΡ.** Τῆς Ἀργόθεν  
φυσίν οὗτος, τὰς ἄμα πρώτην ἀποθανόντας, ἐπεὶ τὴν μητέρα  
ὑποδῦντες εἴλκυσαν ἐπὶ τῆς ἀπήντης ἄχρι πρὸς τὸ ιερόν.

**20 ΚΡΟΙΣ.** “<sup>7</sup>Εσω. Ἐχέτωσαν τὰ πρῶτα ἐκεῖνοι τῆς εὐδαι-  
“ μονίας. Ο δεύτερος δὲ τίς ἄν εἴη; **ΣΟΛ.** Τέλλος ὁ  
“ Αθηναῖος, ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.  
“ **ΚΡΟΙΣ.** Εγὼ δὲ, κάθαρμα, ψ σοι δοκῶ εὐδάιμων εἶναι;  
“ **ΣΟΛ.** Οὐδέπω οἶδα, Κροῖσε, ἦν μὴ πρὸς τὸ τέλος ἀφίκη  
**25** “ τὸ βίον ὁ γὰρ θάρατος ἀκριβῆς ἔλεγχος τῶν τοιώτων, καὶ  
“ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιώναι.” **ΧΑΡ.**  
Κάλλιστη, ὁ Σόλων, ὅτι οἵμων ὡκη ἐπιλέγεισαι, ἀλλὰ τὸ πορ-  
θμεῖον αὐτὸν ἀξιοῖς γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν.

1. ἀλλὰ τὸ πορθμεῖον, &c.] It seems to me strange Language to say, “ That the Boat should be the Judgment.” Nay, I doubt but it is Nonsense. Therefore, κρίσιν must, here, signify κριτήριον, “ that by which we can form a true Judgment of any Thing,” which I mean by *Examen*, in my *Translation*; though it is much to be doubt-

ed, whether κρίσις hath ever, elsewhere, been taken, even in this Sense. *Grævius* renders the Whole, thus: “ Sed cymbam ipsam existimas esse ubi de talibus judicium fieri necesse sit.” But how can κρίσις signify, in his Way, “ Locus ubi judicium fieri possit,” without straining it veey hard?

6. Ἀλλὰ τίνας ἔκείνους ὁ Κροῖς ἐκπέμπει; Ἡ τί καὶ ἐπὶ τῶν ὄμων φέρεστ; ἘΡΜ. Πλίνθις τῷ Πυθίῳ χρυσᾶς ἀνατίθησι, μισθὸν τῶν χρυσμῶν, ἡντὶ ὧν καὶ ἀπολεῖται μικρὸν ὑπερορ. Φιλόμαντίς δὲ ἀντρέκτωπες. ΧΑΡ. Ἐκεῖνο γάρ ἐσιν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποσιλβεῖ τὸ ὑπωχρευτικόν μετ' ἐρυθήματος γῦν γάρ πρωτον εἶδον, ἀκέστιον δέ. ἘΡΜ. Ἐκεῖνο, ὡς Χάρων, τὸ σοίδιμον ὄνομα, καὶ περιμάχησον. ΧΑΡ. Καὶ μὴν ύποχρεῖ ὁ, τι ἀγαθὸν αὐτῷ πρόσεστι, εἰ μὴ ἀρά τοῦτο μόγον, ὅτι βαρύνονται οἱ φέροντες αὐτό. ἘΡΜ. Οὐ γάρ οἰσθα ὅσοι πόλεμοι διὰ τοῦτο, καὶ ἐπιβουλαὶ, καὶ 10 ληστρία, καὶ ἐπιορκία, καὶ φόροι, καὶ δεσμαὶ, καὶ πλοῦς μακρεῖς, καὶ ἐμποροῖαι, καὶ διάλειται. ΧΑΡ. Διὰ τοῦτο, ὡς Ἐρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρον; οἶδα γάρ τὸν χαλκὸν, ὃσολὸν ὡς οἰσθα παρὰ τῶν καταπλεόντων ἐκάστου ἐκλέγων. ἘΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολὺς· ὥσε 15 πάντα σπουδάζεται ὑπὸ αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλῶν τῶν βάθυς οἱ μεταλλεύοντες ἀνορύττουσι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ οῦτος, ὥσπερ ὁ μόλιθδος, καὶ τάλλα. ΧΑΡ. Δεινὸν τινὰ λέγεις τῶν ἀνθρώπων τὸν <sup>2</sup> ἀβέλτεριαν, οἱ τοσοῦτοι ἔρωτα ἔρωτιν, ὡχροῦ, καὶ βαρέως κίνησις. ἘΡΜ. Ἀλλ' 20 οὐ Σόλων γε ἔκεινος, ὡς Χάρος, ἔρεται αὐτῷ φαίνεται ὡς ὀρᾶς. Καταγελᾷ γάρ τῷ Κροῖσοι καὶ τῆς μεγαλωχίας τοῦ βαρβάρου. Καί μοι δοκεῖ ἔρεσθαι τι βλέψαι αὐτόν. Ἐπανέστωμεν <sup>3</sup> τὸν.

7. ΣΟΛ. Εἰπέ μοι, ὡς Κροῖς, οἵτι γάρ τι δεῖθαι <sup>25</sup> τῶν πλίνθων τότων τὸν Πύθιον; ΚΡΟΙΣ. Νὴ Δι' οὐ γάρ ἐσιν αὐτῷ ἐν Δελφοῖς ἀνάθημα ωδὴν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον οἴει τὸν Θεὸν ἀποφαίνειν, εἰ κίνσασιο ἐν τοῖς ἄλλοις, καὶ πλίνθους χρυσᾶς; ΚΡΟΙΣ. Πῶς γάρ

1. ὡφέ ὧν καὶ ἀπολεῖται.] I know not, how these *Oracles* could destroy *Crœsus*, except it was by giving him Hopes, or Assurances, that no Attempt upon him, or his Kingdoms, should succeed: And no Doubt, but that, by such Suggestion, they often flattered Kings, who sent them great Presents.—Here, also, καὶ stands oddly: And, perhaps, here too, the Meaning is,

“ That these *Oracles* not only engage him, at present, but shall, also, be the Cause of his Death, by making him too secure.” Or, perhaps, rather, thus, “ He hath lost his Gold by these *Oracles*, and in a little Time, he shall, also, lose his Life by them”

2. ἀβέλτεριαν.] *Ἄβελτερος* [i. e. δ τὸ βέλτερον sive βελτίον μὴ γιγνώσκων] signifies a *Fool*. Steph.

“ ὅ; ΣΟΛ. Πολλάν μοι λέγεις, ὃ Κροῖσε, πενίαν ἐν τῷ  
 “ ὥραν, εἰ ἐκ Λυδίας<sup>1</sup> μετασέλλεσθαι τὸ χρυσίον δέσπει  
 “ αὐτοὺς, ἢν ἐπιθυμήσωσι. ΚΡΟΙΣ. Πῦ γὰρ ποσοῦτος  
 “ ἀν γένοιο χρυσὸς ὅσος παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι,  
 5 “ σίδηρος δὲ φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάντι τι.  
 “ ΣΟΛ. Τῷ βελτίονος ἄρα ἐνδεεῖς ἔσει. ΚΡΟΙΣ. Πῶς ἀ-  
 “ μείνων ὁ σίδηρος χρυσίου; ΣΟΛ. <sup>2</sup> “ Ήν ἀποκρίη μη-  
 “ δὲν ἀγανακτῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὃ Σόλον.  
 “ ΣΟΛ. Πότερον, ἀμείνας, οἱ σώζοντες τινας, ἢ οἱ σωζό-  
 10 “ μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή. ΣΟΛ.  
 “ <sup>3</sup> Αρ' ἦν ἢν Κύρος, ὡς λογοποιῶσί τινες, ἐπίη Λυδοῖς,  
 “ χρυσᾶς μαχαίρας σὺν ποιόσῃ τῷ σραῖῳ, ἢ ὁ σίδηρος ἀ-  
 “ ναγκαῖος τότε; ΚΡΟΙΣ. Ο σίδηρος δηλαδή. ΣΟΛ.  
 “ Καὶ εἴγε μὴ τοῦτον παραπιευάσαιο, οἴχοιτο ἀν τοι ὁ  
 15 “ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφῆμει,  
 “ ὃ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἐν ὅτῳ ταῦτα.  
 “ Φάγη δὲ ὅτι ἀμείνω τὸν σίδηρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκ-  
 “ ἐν ἡ τῷ Θεῷ κελεύεις σίδηρας πλίνθες ἀνατίθεναι με,  
 “ τὸν δὲ χρυσὸν ὀπίσω αὐθὶς ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σι-  
 20 “ δήρου ἐκεῖνος γε δεῖσται ἀλλ' ἢν τε χαλκὸν, ἢν τε χρυ-  
 “ σὸν ἀναθῆς, ἄλλοις μέν ποτε κτῆμα ἢ ἔρματον ἔσῃ ἀνα-  
 “ τεθεικώς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινε-  
 “ τυράννῳ λητῇ τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσο-  
 “ ποιῶν. ΚΡΟΙΣ. Αἰεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς,  
 25 “ ἢ φθονεῖς.” ΕΡΜ. Οὐ φέρει ὁ Λυδὸς, ὃ Χάρον, τὴν  
 παρρήσιαν ἢ τὴν ἀλήθειαν τῶν λόγων ἀλλὰ ξένον αὐτῷ δο-  
 κεῖ τὸ πρᾶγμα, πέντε ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ  
<sup>3</sup> παρισάμενον ἐλευθέρως λέγων. Μεμνήσται δ' οὖν μικρὸν  
 ὑπερογ τοῦ Σόλωνος, ὅταν αὐτὸν δέη ἀλόντα ἐπὶ τὴν πυράν  
 30 ὑπὸ τοῦ Κύρου ἀναχθῆναι ἵκουσα γὰρ τῆς Κλωθοῦς πρώτην  
 ἀναγνωστικούσις τὰ ἐκάστω ἐπικεκλωσμένα. Ἐν οἷς ἢ ταῦτ'  
 ἐγέγραπτο, “ Κρεῖσον μὲν ἀλώναι υπὸ Κύρου, Κύρον δὲ αὐ-  
 “ τὸν ὑπ' ἐκεινοὶ τῆς Μασσαγέτιδος ἀποθανεῖν.” Ορᾶς

1. μετασέλλεσθαι.] *Mittere-qui-  
advebant. St. pb.*

2. <sup>3</sup> Η ἀποκρίνη.] *If you would  
argue. See the Notes upon Dial.*

3. παρισάμενον.] *Ut παρισάσθαι  
dicitur pro in mentem venire, ita*

*παρισάναι pro menti alicuius in-  
dere. Steph.*

τὴν Σκυθίδα τὴν ἐπὶ τῷ ἵππῳ τῷ λευκῷ ἔξελαύνεται; ΧΑΡ. Νῦ Δία. ΕΡΜ. Τώμυρις ἐκεῖνη ἐστι· καὶ τὴν κεφαλὴν γε ἀπόλεμος τῷ Κύρῳ αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη αἴματος. Ὁρᾶς δὲ ἡ τὸν οὐδὲν αὐτῷ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύεται μετὰ τὸν πά-5 τέρα, καὶ μυρία<sup>1</sup> σφαλεῖς ἐν τε Λιβύῃ καὶ Αἰθιοπίᾳ, τὸ τελευταῖον μανεῖς ἀποθανεῖται, ἀποκλίνας τὸν<sup>2</sup> Απιν. ΧΑΡ. Ω πολλοῦ γέλωσος. Ἀλλὰ τοῦ τίς ἀν αὐτὸς προσβλέψειεν ὅτις ὑπερφρονεῖται τῶν ἄλλων; Η τίς ἀν πισεύσειεν, ὡς μετ' ὀλίγον ὅτος μὲν αἰχμάλωσις ἔσαι, ὅτος δὲ τὴν κεφα-10 λὴν ἔξει ἐν ἀσκῷ αἴματος.

8. ἐκεῖνος δὲ τίς ἐστι, ὁ Ἐρμῆ, ο τὴν πορφυρὰν ἐφε-  
σρίδα ἐμπεπορπιμένος, ο τὸ διαδημα, ὁ τὸν δακτύλιον ἁ-  
μάγειρος ἀναδίδωσι τὸν ιχθύν ἀνατεμῶν,

Νήσω ἐν ἀμφιρύτῃ<sup>3</sup>, βασιλεὺς δὲ τίς εὐχεῖται εἶναι; 15  
ΕΡΜ. Εὐγε<sup>2</sup> παρῳδεῖς, ὁ Χάρων ἀλλὰ<sup>3</sup> Πολυκράτην  
ὅρᾶς τῶν Σαρίων τύραννον εὐδαιμονα οἰόμενον εἶναι. Ατάρ  
ἡ ὅτος αὐτὸς ὑπὸ τῷ παρεεῶτος οἰκέτῃ Μαιανδρίᾳ προ-  
σδοθεὶς Ὁρούτῃ τῷ σατράπῃ,<sup>4</sup> ἀνασκολοπισθήσεται, ἄθλος  
ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῷ χρόνῳ. Καὶ ταῦτα 20

1. σφαλεῖς.] Properly *tripped up*. Hence, it is used to signify a Person *overthrown in his Projects*. I, therefore, render it, *in-cepitis-frustratus*. The Part of Cambyses's History, here alluded to, is that of his having first, destroyed the Temple of *Apis*, and the other *Ægyptian Gods*, and, then, sent a great Army to *Lybia*, to demolish the famous Temple of *Ammon*; which Army was intirely lost, in the sandy Deserts of that Country; by which, he was σφαλεῖς, *overthrown in his Projects*. See Herod. Lib. ii. and Justin. Lib. i.

2. παρῳδεῖς.] *Παρῳδία* signifies to *make Verses, in Mimicry* of another Man's, for the Sake of *Humour*, which is what we call *Burlesquing*. So (as Stephans

shews) the first Line of *Homer's Odyssea* hath, from

"Ἄνδρα μοι ἔνεπε μοῦσα πολύ-  
τροπον,—  
been burlesqued to

"Ἄνδρα μοι ἔνεπε μοῦσα πολύ-  
προτον,—  
πολύτροπος signifying, much *versed in the Knowledge of the World*; but πολύπροτος, much *clapped, or applauded*. — The *Burlesque* in, Νήσω ἐν ἀμφιρύτῃ — βασιλεὺς δὲ τίς εὐχεῖται εἶναι, seems to me to consist in *Charon's Patching up* an entire Verse, in *Homer's Style* and *Manner*, by joining two Scraps of *Homer's own Poetry*.

3. Πολυκράτην.] See the Note to Πολυκράτης, in *Dial. xxxii.*

4. ἀνασκολοπισθήσεται.] *Palo-  
infixus-tolleatur. Steph.*

γάρ τῆς Κλωθῆς ἐπήκεσα. ΧΑΡ. Εὖγε, ὁ Κλωθοῖς γε-  
νικῶς καὶ αὐτὸς, ὁ Βελτίση, καὶ τὰς κεφαλὰς ἀπότεμνε, καὶ  
ἀνασκολόπιζε, ως εἰδῶσιν ἄνθρωποι ὄντες. Ἐν τοσύτῳ δὲ  
ἐπαρέσθων, ως ἀν ἀφ' ὑψηλοτέρων ἀλγεινότερον καταπεσού-  
ζεντοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἔκαστον  
γυμνὸν ἐν τῷ σκαφιδίῳ, μῆτε πορφυρίδα, μῆτε τιάραν, ἢ  
κλίνην χρυσῆν κομίζοντας.

9. ΕΡΜ. Καὶ τὰ μὲν τύτων ὥδε ἔχει. — Τὸν δὲ πλη-  
θὺν, ὁ Χάρων, ὁρᾶς, τὰς πλεονήλας αὐτῶν, τὰς πολεμῆλας,  
τὰς δικαζομένας, τὰς γεωργῆλας, τὰς δανείζοντας, τὰς προ-  
σαιτεύοντας; ΧΑΡ. Ορῶ ποικίλην τινὰ τύρβην, καὶ μεσὸν τα-  
ραχῆς τὸν βίον, καὶ τὰς <sup>1</sup> πόλεις γε αὐτῶν ἐοικυίας τοῖς  
σμήνεσιν, ἐν οἷς ἀπας μὲν <sup>2</sup> ἴδιον τι κέντρον ἔχει, καὶ τὸν  
πλησίον κεντεῖ. Ολίγοι δέ τινες ὕσπερ σφῆκες ἄγουσι, καὶ  
15 φέρεται τὸν <sup>3</sup> ὑποδεέστερον. Οἱ δὲ περιπέσόμενος αὐτὸς ἐκ  
τοῦ ἀφανῆς ὅτος ὄχλος, τίνες εἰσίν; ΕΡΜ. Ἐλπίδες, ὁ  
Χάρων, καὶ δέιματα, καὶ ἄνοιαι, καὶ ἡδοναί, καὶ φιλαργυρίαι,  
καὶ ὄργανα καὶ μίση, καὶ τὰ τοιαῦτα. Τύτων δὲ οἱ ἄγνοιαι,  
μὲν κάτω ξυναναμέμικται αὐτοῖς καὶ ξυμπολιεύεται γε, τὴν  
20 Δία, καὶ τὸ μῆτος, καὶ οἱ ὄργη, καὶ ζηλούπια, καὶ ἀμαβία,  
καὶ ἀπορία, καὶ φιλαργυρία. Οἱ φόβοι δὲ καὶ ἐλπίδες ὑπε-  
ράνω πεζόμενοι, οἱ μὲν ἐμπίπλων, ἐκπλάντει, ἐνιότε καὶ ὑπο-  
πήσσειν ποιεῖ. αἴδεν ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι,  
ὅποτε ἀν μάλισα οἴηται τις ἐπιλήφεοθαι αὐτῶν, ἀνα-  
25 πτάμενας οἴχεται, κεχηνότας αὐτὸς ἀπολιπθαίη ὅπερ καὶ  
τὸν Τάναλον κάτω πάσχοντα ὁρᾶς ὑπὸ τῷ ὄδατος. Ἡρ-  
δοῦ ἀτενίσης, καλόφει καὶ μοίρας ἄγω ἐπικλωθόσας ἐκάστῳ τὸν  
4 ἄτρακτον, ἀφ' ἣ πρῆλησθαι ξυμβέβηκεν ἀπαντας ἐκ λεπ-

1. πολεῖς σμήνεσιν ἐοικυίας.] The Meaning is, that the People of the Cities are like Swarms of Bees.

2. ἴδιον τι κέντρον.] Some peculiar Sting; by which is meant, that particular Way each Man hath in hurting his Neighbour; such as by Fraud, Treachery, or Murder, &c. For Mens different Dispositions direct them to different Ways of being wicked.

3. ὑποδεέστερον.] *Debiliorem*: Ab *ὑπεδέόμειαι*, *egeo*. Steph.

4. ἀτρακτον.] Not the *Distaff*, as some are apt to think, but the *Spindle*.

— *teretem versabat pollice fusum.* Ovid. and

— *Dixerunt, Currite, fusis.* Virg.

Which cannot agree to *Distaffs*, that are always fixed, having whatever is to be spun tied upon them.

τῶν ημάτων. Ὁρᾶς καθάπερ ἀράχνιά τινα καταβαίνοιτε  
ἐφ' ἔκαστον ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρῶ πάντι λεπτὸν  
ἔκαστρον ἦμια ἐπιπεπλεγμένον γε τὰ πολλὰ, τότο μὲν ἔκεινο,  
ἔκεινο δὲ ἄλλω. ἘΡΜ. Εικότως, ὡς Πορθμεῦ· εἴμασθαι γάρ  
ἔκεινο μὲν ὑπὸ τότε φορευθῆναι· τότε δὲ ὑπὸ ἄλλων γάρ  
ρογομῆσαι γε τότον μὲν ἔκεινο, ὅταν ἡ μικρότερον τὸ  
ηὔμια ἔκεινον δ' αὖ τότε· τοιόνδε γάρ τι οὐ<sup>1</sup> ἐπιπλοκὴ  
διπλοῦ. Ὁρᾶς δ' ὡς ἀπὸ λεπτῆς κρεμαμένης ἀπαντας; γάρ  
ἔτος μὲν ἀνασπασθεὶς ἄγω μετέωρος ἐστι, γάρ μετὰ μικρὸν  
καταπεσών, ἀπορράγετος τὴν λίνην, ἐπειδὰν μικέτι ἀνέχῃ<sup>10</sup>  
πρὸς τὸ βάρος, μέγαν τὸν φόρον ἐργάσεται· ὅτος δὲ ὀλί-  
γον ἀπὸ γῆς αἰωρύμενος, ἦν γάρ πέση, ἀφορτὶ κείσεται,  
μόγις γάρ τοις γείτοσιν ἔξακτοςθέντος τὸ πτώματος. ΧΑΡ.  
Παλγέλοικα ταῦτα, ὡς Ἐρμῆ.

10. ἘΡΜ. Καὶ μὴν οὐδὲ εἰπεῖν ἔχοις ἀν καὶ τὸν αὔξενον<sup>15</sup>  
ὅπως ἐστι καταγέλασα, ὡς Χάρων γάρ μάλιστα αἱ ἄγαν επι-  
δαι αὐτῶν, γάρ τὸ μελαχνὸν τῶν ἐπιδίων οἴχεσθαι, ἀναρ-  
πάσις γιγνομένης ὑπὸ τὴν βελλίσια θανάτῳ. "Ἄγγελοι δὲ αὐ-  
τῷ, γάρ ὑπηρέται μάλα πολλοί, ὡς ὄρᾶς, <sup>2</sup> ἡπίαλοι, καὶ  
πυρεῖοι, γάρ φθόαι, γάρ περιπνευματίαι, γάρ ξίφη, γάρ ληστή-<sup>20</sup>  
ρια, καὶ κώνεα, γάρ δικαστοί, καὶ τύραννοι καὶ τότων οὐδὲν  
ἔλως αὐτὰς εἰσέρχεται, ἔστι δὲν εἰ πράττωσιν. "Οταν δὲ  
σφαλῶσι, πολὺ τὸ "Οτιοτοῦ," γάρ "Αἴ αἱ," γάρ "Ω μοι  
μοι." Εἰ δὲ εὐθὺς ἔξ αρχῆς ἐνεγόντων ὅτι θυγτοί τέ εἰσιν  
αὐτοῖς, γάρ ὀλίγον τότον χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπί-<sup>25</sup>  
ασιν, ὥσπερ ἔξ ὀρείραλος, πάντα ὑπὲρ γῆς ἀφέντες, ἔξωρ  
τε ἀν τοφωτέστερον, γάρ ἡτοι οὐτιώντο ἀποθανόντες· νῦν δὲ ἐσ-  
αεὶ ἐπισαντες χρῆσθαι τοῖς παρθενινοῖς, ἐπειδὰν ἐπισάς ὁ  
ὑπηρέτης καλῆ, γάρ ἀπάγη, πεδίσας τῷ πωρετῷ, ἢ τῇ  
φύλῃ, ἀγανακτοῦσι πρὸς τὸν ἀγωγὴν, οὐ ποτε προσδοκή-<sup>30</sup>  
σαντες ἀποσπασθήσεσθαι αὐτῶν. <sup>4</sup> "Η, τί γάρ οὐκ ἀν-

1. ἐπιπλοκὴ.] I chuse to render this Word *Implexus*, the *Tying-on* of the *Threads* upon the *Heads* of *Mortals*.

2. ὅτος.] Meaning a *Great-Man*; whose *Death* (as we are apt to say) *makes a great Noise*.

3. ἡπίαλοι.] *Quotidian Agues*,

in which (as I am well informed) the Heat instantly succeeds the Cold; but in which (according to *Stephanus*) the Heat and Cold are felt, at the same Time. *Ab ἡπίος, mitis.*

4. Ἡ, τί, &c.] This Sentence will prove obscure to Begin-

ποιήσειεν ἐκεῖνος, ὁ τὴν οικίαν σπαδῆ οικοδομάμενος, καὶ τὸς ἔργάτας ἐπισπέρχων, τι μάθοι ὅτι οὐ μὲν, ἔξει τέλος αὐτῷ, ὁ δὲ, ἀρτὶ ἐπιθεῖς τὸν ὄροφον, ἀπίσι, τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνίσας ἄθλιος ἐν αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἀρρένα παῖδα ἔτεκεν αὐτῷ οὐ γυνὴ, καὶ φίλας διὰ τὸ τέλος οἰσιών, καὶ τύνομα τὸ πατρὸς τιθέμενος, εἰ οὐ πίστιον ὡς ἐπίλαέτης γενόμενος ὁ παῖς τεθνήξεια, ἀρά ἀντὶ σοι δοκῇ χαίρειν ἐπὶ αὐτῷ γενομένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχῶντα ἐπὶ τῷ παῖδι ἐκεῖνον ὄρα, 10 τὸν τὸν ἀθλῆσα πατέρα, τὸν Ὀλύμπιαν γενικότος· τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παῖδιον ὡς ὄρα, γένει οἶδεν ἀφ' εἰς αὐτῷ κρόκης ἐκρέμασθαι. Τὸς μὲν γὰρ περὶ τῶν ὄρων διαφερομένης ὄρας, ὅσοι εἰσὶ, καὶ τὰς ξυραγείσας τὰ χρήματα, εἴτα πρὶν ἀπολαῦσαι αὐτῶν καλυμένης, υφ' ὧν εἰπον, ἐπιόντων 15 ἀγέλων τε καὶ ὑπηρετῶν; ΧΑΡ. Ὁρῶ πάντα ταῦτα, καὶ πρὸς ἐμαυλὸν ἐγὼ ἐννοῶ, τί τὸ οἶδον αὐτοῖς παρὰ τὸν βίον, οὐ τί ἐκεῖνο 20 ἐσιν, τις σερβόμενοι ἀγανακτίστησιν.

II. ἘΡΜ. Ἡν γάρ τὸς βασιλέας οὐδηὶ τις αὐτῶν οἴπερ τυδαιμονέσατο εἶναι δοκεσιν, ἔξω τὸν ἀβεβαίη, καὶ ὡς φῆς, 20 ἀμφιβόλη τῆς τύχης, πλέιστον τῶν ηδέων τὰ αἰναρὰ εὐρύστει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς, καὶ μίσου, καὶ ἐπιβουλᾶς, καὶ ὄργας, καὶ κολακείας· τύτοις γὰρ ἀπανθεῖς ξύνεσιν. Ἔω πένθη, καὶ νόσους, καὶ <sup>1</sup> πάθη, ἔξιστιμίας δηλαδὴ ἀρχοντα αὐτῶν, <sup>2</sup> ὅπε δὲ τὰ τύτων πονηρὰ, λογίζεσθαι 25 καιρὸς οὖτα τὰ τῶν ιδιωτῶν ἀντὶ εἴη. ΧΑΡ. Ἐθέλω γάρ σοι,

ners, if they do not carefully observe the explanatory Words, in the *Translation*.

1. πάθη.] *Passions.*

2. ὅπε δὲ, &c.] I have endeavoured to render these Words, down to *εἴη*, inclusive, according to the generally received Sense of them, being that of the other *Translation*. But *Grovius* translates them, thus: “Quum, vel, ubi verò haec sunt regum mala, opportunitas num, vel, praestò est, colligere, qualia sint privatorum.” And, indeed, it must be grant-

ed, that *ὅπε* most naturally and strongly signifies “ ubi,” as δὲ also doth “ verò,” and as *καιρὸς* likewise doth “ *opportunitas*.” Nay, I greatly doubt, whether, in any Author whatsoever, *καιρὸς* be used to signify any Thing but “ a seasonable Time,” or, “ the Opportunity of doing any Thing.” But still, upon these Considerations, I should chuse to render it thus: “ Ubi vero mala horum (*scil. regum*) sunt, ibi datur occasio colligendi qualia sint privatorum,” δὲ shews plainly, that a Sentence begins

ῷ Ἐρμῆ, εἰπεῖν, ὡ̄τινι ἔστινειαι μοὶ ἔδοξαν οἱ ἄνθρωποι, καὶ ἐ<sup>1</sup>βίος ἄπας αὐτῶν. "Ηδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεά-  
σω ὑπὸ κρυψῆ τινι καταρρόλοις ἀνισαμένας; τὰς φυταλ-  
λίδας λέγω, αφ' ὧν ξυναγείρεται ὁ ἀφρός. Ἐκείνω τοίνυν  
αἱ μέν <sup>1</sup> τινὲς μικραὶ εἰσι, καὶ αὐτίκα ἐκραχεῖσαι, ἀπέσβη-  
ται αἰδ' ἐπὶ πλέον διαρκῆσι, καὶ <sup>2</sup> προσχωρυσῶν αὐταῖς τῶν  
ἄλλων, αὐταὶ ὑπερφυσώμεναι ἐς μέγισον ὄγκον αἴρονται.  
Εἴτα μέν τοι κάκεῖναι πάγτως ἔξερράγησάν πολεῖ οὐ γὰρ  
οἶσθε τε ἄλλως γενέσθαι. Τῦτο ἐστιν ὁ ἄνθρωπων βίος.  
"Απαντεῖς ὑπὸ πιεύματος ἐμπεφυσημένοι, οἱ μὲν μείζοις, <sup>10</sup>  
οἱ δὲ ἐλάτιλις. καὶ οἱ μὲν ὀλιγόχρονοι ἔχοσι, καὶ ὀκύμορον τὸ  
φύτημα· οἱ δὲ ἄμα τῷ ξυσῆναι ἐπαύσαντο πᾶσι δ' ὧν ἀπορ-  
ραγῆσαι ἀγαγκαῖσι. 'ΕΡΜ. Οὐδὲν χεῖρον σὺ τῆς Ὁμήρου  
εἴκασας, ὡς Χάρων, ὃς φύλασι τὸ γένος αὐτῶν ὁμοιοῦ.

12. ΧΑΡ. Καὶ τοῖςτοι ὄντες, ὡς Ἐρμῆ, ὁρᾶς οἴα πει-  
τεῖ, καὶ ὡς φιλοίμονται πρὸς ἄλλας ἀρχῶν πέρι, καὶ τι-  
μῶν, καὶ κτίσεων ἀμιλλώμενοι, ἀπερ ἀπαντα καθαλιπόντας  
αὐτὸς, δένοσει ἔνα ὄβολὸν ἔχοντας, ἥκειν παρ' ήμας. Βύλει  
δὲν ἐπέιπερ ἐφ' ὑψηλὲς ἐσμὲν, ἀναβούσας παμμέγεθες, πα-  
ραίνεσσον αὐτοῖς " ἀπέχεσθαι μὲν τῶν ματαίων πόρων <sup>20</sup>  
" Κῆρ δὲ, αἱ τὸν θάνατον πρὸ ὄφθαλμῶν ἔχοντας," λέγων  
" Ω μάταιοι, τί ἐσπεδάχατε περὶ ταῦτα; Παύσασθε  
" καίμοντες· οὐ γὰρ εἰς αἱ τιμῶσθε. Οὐδὲν τῶν ἐιλαῦθα  
" ευμῶν αἰδίον ἐστιν. Οὐδὲν ἀν ἀπάγοι τις αὐτῶν τι ξὺν  
" αὐτῷ ἀποθανών. 'Αλλ' ἀνάγκη τὸν μὲν γυμνὸν οἴχεσ-  
" θαι· τὸν δὲ καὶ τὸν αὐγῆν, καὶ τὸ χρυσίον αἱ τι-  
" λωτ εἴκασι, καὶ μεταβάλλειν τὰς δεσπότας." — Εἰ ταῦτα,  
καὶ τὰ τοιαῦτα εἰς ἐπικές ἐμβούσαμι αὐτοῖς, οὐκ ἀν οἵες  
μέγα ὀφελιθῆναι τὸν βίον, καὶ σωφρονεσέργεις ἀν γενέσθαι  
παραπολύ; 'ΕΡΜ. <sup>2</sup> Ω μακάριε, οὐκ οἰσθα ὅπως αὐτὸς ή γο

at ὅτα; so that there should be a full Stop immediately after αὐτῶν.—I have, I say, in my Translation, rendered it according to the generally received Sense, which is that of the other Translation, but am sure I mistook the true Meaning: Yet I let it stand,

as it is the received Sense.

1. τινὲς μικραί.] Infants.

2. προσχωρευσῶν τῶν ἄλλων.]

That is, when some Men submit their Fortunes and Industry to the Aggrandizing of others, and, as it were, add themselves to them.

ἄγνοια, καὶ οὐκέτη διατείχειασιν, ως μήδ' οὐ τρυπάνῳ ἔτι διατοχθῆναι αὐτοῖς τὰ ὄτα τοσύτῳ κηρῷ ἔβυσαν αὐτὰ, οἵον περ Ὁδυσσεὺς τὸς ἑταῖρος ἔδρασε, δέει τῆς <sup>1</sup> Σειρήνων ἀκροάστεως. Πόθεν οὖν οὐκέτι δυνηθεῖεν ἀκούσαι, οὐ καὶ σὺ 5 κεκραγώς διαρράγης; ὅπερ γὰρ παρ' ὑμῖν οὐ λίθη δύναται, τοῦτο ἐνταῦθα οὐκέτι διαρράγεται. Πλὴν αλλ' εἰσιν αὐτῶν ὄλιγοι οὐ παραδεδεγμένοι τὸν κηρὸν ἐς τὰ ὄτα, πρὸς τὴν ἀλίθειαν <sup>2</sup> ἀποκλίναντες, οἵον δεδορκότες ἐς τὰ πράγματα, καὶ κατεγγωνοτες οἵα ἔσι. ΧΑΡ. Οὐκέτι δικένοις γάντι ἐμ-  
10 Βούσαμεν; ἘΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτὸς ἡ ἴστασιν. Ορᾶς ὅπως ἀποσάντες τῶν πολλῶν, καταγελῶσι τῶν γιγαντῶν, καὶ οὐδαμῇ ὑδαμῷ ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοι εἰσι δρασμὸν οὐδὲ βυλεύοντες παρ' ὑμᾶς ἀπὸ τῆς βίου; καὶ γὰρ καὶ μισθίου ἐλέγχοντες αὐτῶν τὰς ἀμαθίας.  
15 ΧΑΡ. Εὖγε, ὦ γεννάδαι.—Πλὴν πάνυ ὄλιγοι εἰσιν, ὦ Ἐρμῆ. ἘΡΜ. Ικανοὶ καὶ οὗτοι.—Αλλὰ κατίωμεν οὐδὲν.

13. ΧΑΡ. "Αν ἔτι ἐπόθεν εἰδέναμ, ὦ Ἐρμῆ, (καὶ μει δεῖξας αὐτὸ, ἐντελῇ ἔση τὴν περίηγον πεποικῶς) τὰς ἀποθίκας τῶν σωμάτων, ἵνα κατορύθῃσι, θεάσασθαν. ἘΡΜ. 20 Ήρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλεῖται τὰ τοιαῦτα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὄρᾶς, καὶ τὰς <sup>3</sup> σήλας, καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖα, καὶ σωματοφυλάκιά ἔσι. ΧΑΡ. Τί οὖν ἐκεῖνοι σεφανῆσι τὰς <sup>4</sup> λίθους, καὶ χρίουσι μύρῳ; οἱ δὲ, καὶ πυρὰν <sup>5</sup> νήσαντες 25 πρὸ τῶν χωμάτων, καὶ βόθρον τινὰ ὄρυξαντες, καίσοι τε ταυτὶ τὰ πολυτελῆ δεῖπνα, καὶ εἰς τὰ ὄρυγματα οἰνὸν, καὶ

1. Σειρήνων.] See Littleton's Dictionary for them; where you will also read what *Ulysses* did, with Regard to them.

2. ἀποκλίναντες.] He speaks, as if all Mankind were carried, one Way, toward Falshood and Vice, which stand on one Side, except a very few wise Men who *turn off* to Truth and Virtue, which are placed on the opposite Side. He, perhaps, means only the Seven wise Men of *Greece*; because *Lusian* abuses all the other Phi-

losophers, as appears from *Dial.* xxiii.

3. σήλας.] *Square Pillars* (as *Suidas* says) which were erected near Tombs; with Inscriptions relating to the Dead.

Τύμβῳ τοι εήλη—*Hom. Il. xvi.*

4. λίθες.] Meaning the Pillars near the Tombs.

5. νήσαντες.] *Néw*, properly, signifies *neo*, to *spin*. It also, as *Stephanus* shews, signifies *glomero*, to *wind up* Thread into a Bottom; and, from thence, *acervo*, to *beap up*.

μελίκρατον, ὡς γὰρ εἰκάσται, ἐγένεσιν; ἘΡΜ. Οὐκ οἶδα, ὡς Πορθμεῦ, τί ταῦτα πρὸς τὰς ἐν ἄδει. Πεπισέντας δὲ τὴν ψυχὰς ἀναπεμπομένας κάτωθεν, δειπνεῖν μὲν ὡς οἶον τε περιπλεομένας τὴν ονίσσαν, ὡς τὸν καπνὸν, πίνειν δὲ ἀπὸ τῆς βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκείνας ἔτι πίνειν οὐκ εσ-  
θίειν, ὡς τὰ κράνια ξυρότατα; καὶ τοι γελεῖος εἰμί σοι λέ-  
γων ταῦτα, δοῦμέραν κατάγοντι αὐτός; Οὐδὲ δὲ εἰ δύναμι  
ἄντι ἔτι ἀνελθεῖν ἀπαξ, υποχθόνιοι γενόμενοι. Ἐπείτοι καὶ  
παγγέλοια ἄν, ὡς Ἐρμῆ, ἐπασχον, ωκείοις πράγματι ἐ-  
χων, εἰ δέδει μὴ κατάγειν μόνον αὐτός, ἀλλὰ καὶ αὐθις ἀνά. 10  
γειν πιομένας. Ὡς μάταιοι, τῆς ἀνοίας, ωκείοις εἰδότες ήλικοις  
ὅροις διακέπριλαν τὰ γενρῶν, καὶ τὰ ζώντων πράγματα· καὶ οἵα  
τὰ παρ' ἡμῖν ἔσι, καὶ ὅτι

Κάτθαντος ὅμως ὅ, τὸν ἄτυμβος ἀπὸρ, ὅστις ἔλαχε τύμβον.

Ἐν δὲ οὐτῇ τιμῇ Ἰησος κρείων τὸν Ἀγαμέμνων. 15

Θερσίτης δὲ Ἰησος Θέτιδος παῖς πούκόμοιο.

Πάντες δὲ εἰσὶν ὅμως γενύων ἀμεντνὰ κάρπηνα,

Γυμνοί τε ξυροί τε, καὶ ἀσφοδελὸν λειμῶνα.

ἘΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον<sup>2</sup> ἐπαγγεῖται. Ἄλλος  
ἐπείπερ ἀνέμηντός με, θέλω σοι δεῖξαν τὸν τὸν Ἀχιλλέως 20  
τάφον. Ὁφέλει τὸν ἐπὶ τῇ Θαλάτῃ; Σίγειον μὲν ἐκεῖνο  
τὸ Τρωικόν· αὐτικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ροΐείω.  
ΧΑΡ. Οὐ μεγάλοι, ὡς Ἐρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμυντις ἥδη δεῖξόν μοι, <sup>3</sup> ἃς  
κάτω ἀκέομεν τὴν Νιόβην, τὴν Σαρδαναπάλου, καὶ Βαβυ- 25

1. Homer.

2. ἐπαντλεῖται.] You pump up;  
joking upon Charon's Business  
of Pumping the Water out of his  
Boat.

3. ἃς κάτω ἀκέομεν.] Stephanus  
accounts for the Accusative Case  
after ἀκέω, as it is, here, put, by  
observing that ἀκέω, upon such  
Occasions, signifies *fando-audio*,  
*to bear-of-by-Report*. Xenophon  
hath a similar Expression, where  
he saith, ὡς ἡκεσσεν ἀνδρὸς ἥδη ἐργά-  
ζειν περιστέμενον τὸν Κυρρόν. Pæd.  
Lib. i. And Lucian another, in

his *Dream*: "Οσπερ τὴν Νιόβην ἀ-  
κέομεν, as we hear of Niobe. And  
I doubt not, but Horace hath ad-  
opted this Kind of Expression,  
where he has,

*Audet pugnas vitio parentum  
Rara juventus.*

And again,

*Audire magnes jam videor ducis.*  
Which latter Passage, in the Op-  
inion of the Commentators, is  
not pure *Latin*; not recollecting,  
that this Kind of Phrase hath  
been used by some of the best  
Authors in the *Greek Tongue*,

λῶν, καὶ Μυκῆνας, καὶ Κλεωνᾶς, καὶ τὴν "Ιλιον αὐτήν. Πολλὰς γὰρ μέρημαὶ διαπορθμεύσας ἔκειθεν, ὡς δέκα ὅλων ἐτῶν μηδὲν τεωλκῆσα, μηδὲ διαψύξα τὸ σκαφίδιον. 'ΕΡΜ. 'Η Νῖνος μὲν, ὡς Πορθμεῦ, ἀπόλωλεν ἥδη, καὶ ὥδεν ἵχνος ἔτι 5 λοιπὸν αὐτῆς οὐδὲν ἀνείπης ὅπερ ποιήσῃ, 'Η Βαβυλὼν δέ τοι ἔκειη ἐσίν, οὐκ εὔπυργος, οὐ τὸν μέγαν περίβολον ἢ μεία πολὺ καὶ αὐτὴ Σιληνομένη, ὥσπερ η Νῖνος. Μυκῆνας δὲ καὶ Κλεωνᾶς αἰσχύνομαὶ δεῖξαί σοι, καὶ μάλιστα τὴν "Ιλιον ἀποπνίξεις γάρ εὖ οἴδεν ὅτι τὸν "Ομηρον κατελθὼν ἐπὶ τῇ με- 10 γαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ τάλαν μὲν ἥσταν εὐδαίμονες, νῦν δὲ τεθνήκασι καὶ αὐταῖ. 'Αποθνήσκεται γάρ, ὡς Πορθμεῦ, καὶ πόλεις, ὥσπερ Ἀιθρωποι καὶ τὸ παραδοξότερον, καὶ πολαροὶ ὅλοι. 'Ιράχης δὲν ὥδε τάφος ἐν "Αργεί ἔτι καταλείπεται. ΧΑΡ. Παπαὶ τῶν ἐπαίγων "Ομηρε, καὶ τῶν ὄνομά- 15 των.

— "Ιλιον ιπὺν  
καὶ — εὐρύάγυιαν,  
καὶ — εὔχλιμεται Κλεωναῖ.

15. 'Αλλὰ μεταξὺ λόγων τίνες εἰσίν οἱ πολεμῆτες ἔκει- 20 τοι, οὐ υπὲρ τίνος ἀλλάλλας φορεύστιν. 'ΕΡΜ. 'Αργείους ἄρας, ὡς Χάρων, καὶ Λακεδαιμονίους, καὶ τὸν ημιθνῆτα ἔκει- τον σρατηγὸν ὁ Θεραύδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ

which may very well warrant Herace's adopting it, as he hath done several others.

1. [Οθρυάδην] The Story of Othryades is not, compleatly, told by any one Author, of the many who mention him; but may be collected from them all, in the following Manner:—The Spartans and Argives, having a Dispute about a Piece of Land, called *Thyrea*, chose three hundred Men on each Side, who should decide the Difference, by the Sword. A Battle ensues between those two little selected Armies, who fight so desperately, that not one of the whole Six-hundred survived the Engagement, except three: to wit, two of the Argi-

ves, *Cbromius* and *Alcinor*, and *Othryades*, the General of the Spartans; who was so desperately wounded that, for a while, he lay as dead among the Slain. The two surviving Argives, seeing no one to oppose them, ran Home with the News of their Victory. Soon after, Othryades recovers, and finding himself in Possession of the Field of Battle, erects a Trophy, writes on it, in his own Blood, *I have conquered*, and then brings the Arms of the slain Argives into his Camp. The next Day, the two main Armies of the contending Nations meet, at the Place of Action. The Argives claim the Victory, as more of their Men had survived the

αὐτῷ αἴματι. ΧΑΡ. Υπὲρ τίνος δὲ αὐτοῖς, ὁ Ἐρμῆ, ὁ πόλεμος; ἘΡΜ. Υπὲρ τῷ πεδίῳ αὐτῷ, ἐν ᾧ μάχονται. ΧΑΡ. Ω τῆς ἀνοίας εἴγε όν τοισιν ὅτι καὶ ὅλην τὴν Πελοπόννησον ἔκαστος αὐτῶν κήσωνται, μόγις ἀν ποδιαῖσιν λάθοιεν τόπον παρὰ τῷ Αἰακῷ. Τὸ δὲ πεδίον τῷτο ἄλλοιες 5 ἄλλοι γεωργίσουσι, πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀναστάσαντες τῷ ἀρότρῳ. ἘΡΜ. Οὕτω μὲν ταῦτα ἔσται. Ήμεῖς δὲ καταβάντες ὥδη, καὶ κατὰ χώραν εὐθείσαντες αὐθίς τὰ ὅρη, ἀπαλλαττίσμεθα, ἐγὼ μὲν καθὰ ἐσάλην, σὺ δὲ ἐπὶ τὸ πορθμεῖον. ἦξω δέ σοι μεῖρ' ὀλίγον, 10 καὶ αὐτὸς νεκροσολῶν. ΧΑΡ. Εἴγε ἐποίησας, ὁ Ἐρμῆ. Εὐεργέτης αὖτις ἀναγεγράψῃ. Ωνάμην δέ τι σίᾳ σὲ τῆς ἀποδημίας.—Οἰά ἔσι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἐκατόμβαι, μάχαι. Χάρωνος δὲ 15 αὐτεῖς <sup>τοι</sup> λόγος.

Battle: The *Spartans* as their one Man had kept the Field, the others having, as it were, fled. Upon this, both Armies fight; but the *Spartans* gained the Victory. *Othryades*, after he returned to *Sparta*, killed himself, for Shame of outliving his Men, who every one so bravely fell. *Herodot.* *Suid.* *Plut.* *Valer.* *Ovid.* in *Fast.* and *Hoffman.*

1. <sup>τοι</sup> *αὐτὲς.*] *I myself too, that it, as well as you.*

2. *λόγος.*] It is likely that, if Charon, here, meant to say, *But not a Word of Charon [as some will have it]* he would have put in *περὶ*, as he hath done, in the End of *Dial.* xxvi. *λόγον δὲ περὶ αὐτῷ καταλέιλοπεν.*—Λόγῳ for *Ratio, an Account or Estimation,* is of frequent Use. So *Theocrit.* Id. iii.—τὸ δὲ μεῖν λόγον θέντα ποιῆ. But you make no Account of me, that is, You think nothing of me, or, You set me at Nought.

Τέλος τῷ βιβλίῳ πρώτῳ.

# ΑΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

## ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ ἀ.

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Περὶ τῆς Ἐγυπτίας ἡτοι Βίος Λυκίανος.

Herein, is contained some Account of *Lucian's* Parentage and Education. Likewise great Incitements to Youth of Genius, to persevere in the Pursuit of Learning, even under the great Discouragements of Poverty.

**Α**ΡΤΙ μὲν ἐπεπαύμην εἰς τὰ<sup>1</sup> διδασκαλεῖα<sup>2</sup> φοιτῶν,  
ἄδη τὴν ἡλικίαν πρόστιος ὦν. Οὐ δὲ πατὴρ ἐσκε-  
πέστο μετὰ τῶν φίλων ὅ, τι καὶ διδάχαιτό με. Τοῖς πλεί-  
σοις δὲ ἔδοξε παιδεία μὴν, καὶ πόνον πολλὸν, καὶ χρόνον μακρὸν,  
καὶ δαπάνης ωραίαν, καὶ τύχης δεῖσθαι λαμπρᾶς τὰ δὲ  
ῆμέτερα, μικρά τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπικυρίαν  
ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν<sup>3</sup> βαναύσων τούτων  
ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθὺς ἡνὶ αὐτὸς ἔχει τὰ ἀρ-

1. διδασκαλεῖα.] This Word is seldom used, but in the Plural Number. So *Xenophon*, εἰς τὰ διδασκαλεῖα φοιτῶντες, and διδασκαλεῖν, διδασκαλεῖα. *Paed. Lib. ii. & iii.*

2. φοιτῶν.] The Verb φοιτάω, hath been, so constantly, used to signify, in Particular, to go to School, that School-Scholars have

been called φοιτήται, instead of μαθήται. *Bourdol.*

3. βαναύσων.] *Bávanus* is, properly, a Substantive of the Common Gender, and signifies a Person who works in a Forge, or Foundery. But it is, here, used adjectively, τεχνῶν being understood. *Stephanus* quotes the Expression, βάναυσος τέχνην, from *Aristotle*.

καῦτα παρὰ τὴς τέχνης, καὶ μηκέτι οἰκόσιος εἶναι, τηλι-  
κοῦτος ἦν· οὐκ εἰς μακρὸν δὲ καὶ τὸ πατέρα εὐφρατεῖ,  
ἀποφέρων ἀεὶ τὸ γιγνόμενον. Δευτέρας δὲ σκέψεως ἀρχὴ  
πρύτενη, τὶς ἀρίστη τῶν τεχνῶν, καὶ ἡράκη ἐκμαθεῖ, καὶ ἀρδὶ<sup>1</sup>  
ἐλευθέρων πρέπουσα, καὶ πρόχειρον ἔχουσα τὴν <sup>2</sup> χορηγίαν,<sup>5</sup>  
καὶ διαρκῆ τὸν πόρον. Ἀλλου τοίνυν ἄλλην ἐπαινοῦντος,  
ώς ἔκαστος γνώμης ἡ ἐμπειρίας εἶχε, ὁ πατήρ εἰς τὸν θεῖον  
ἀπιδὼν (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἀριστὸς <sup>2</sup> ἐρμογλύ-  
φος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) “Οὐ  
“θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, σὺ παρόντος.<sup>10</sup>  
“Ἄλλὰ τῶν ἄγε (δεῖξας ἐμὲ) καὶ δίδασκε παραλαβὼν λί-  
“θων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστὸν, καὶ ἐρμογλυ-  
“φέαν δύναται γὰρ καὶ τῶν, φύσεώς γε, ως οἰσθα,<sup>4</sup> ε-  
“χων δεξιῶς.” Ἐτεκμαρτέτο δὲ ταῖς ἐκ τῶν κηρύ παιδί-  
“κις ὅποτε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἦν<sup>15</sup>  
τὸν κηρὸν, ἢ βόας, ἢ ἵππος, ἢ καὶ τὴν Δίην ἀνθρώπων, ἀνέ-  
πλαττον (εἰκότως, ως ἐδοκῶν τὴν πατρὶ) ἐφ' οἷς παρὰ μὲν  
τῶν διδασκάλων πληγὰς ἐλάμβανον. Τότε δὲ ἐπαινος εἰς  
τὴν εὐφυῖαν καὶ ταῦτα ἦν καὶ χρηστὸς εἶχεν ἐπ' ἐμοὶ τὰς  
ἐλπίδας, ως ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης<sup>20</sup>  
γε τῆς <sup>4</sup> πλαστικῆς. <sup>5</sup> Αμα τε οὖν ἐπιτίθειος ἐδόκει ἡ-  
μέρα τέχνης ἐνάρχεσθαι, καύγὰ παρεδεδόμην τῷ θείῳ, μὰ  
τὸν Δίην σφοδρὰ τῷ πράγματι ἀχθόμενος ἀλλὰ μοι καὶ  
παιδιάν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τοὺς ἡ-  
λικιώτας ἐπίδειξιν, εἰ φαινοίμην θεούς τε γλύφων, καὶ ἀ-<sup>25</sup>  
γαλμάτιά τινα μικρὰ κατασκευάζων ἐμαυτῷ τε, κακεί-  
νοις, οἷς προηρεύμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηθες  
τοῖς ἀρχομένοις ἐγίγνετο. Ἐγκοπέα γάρ τινὰ μοι δύει ὁ

1. χορηγίαν.] Properly, the *Expense* of supplying the *Athenian Stage* with *Music, Dancing, Players, and Dresses*. Hence, it signifies the *Expense* of furnishing any Trade, or Business, with all *Necessaries*.

2. ἐρμογλύφος.] The *Carving* of *Mercuries* seems to have been the commonest Branch of the *Statuary's Art*, and, hence, it is

likely, every *Statuary* was called *ἐρμογλύφος*.

3. ἔχων δεξιῶς.] *Minus Attice. Bouri.*

4. πλαστικῆς.] The *Art of shaping Figures* out of any *soft Substance*, such as *Wax, Clay, &c.*

5. “Αμα τε ἔν, &c.] Thus in English: “At the same Time, therefore, a proper Day was pitched upon, and it was, also *(then)* given up, &c.

Σείος ἐκέλευσέ μοι ἥρεμα καθικέσθαι πλακός, ἐν μέτῳ κειμένης, ἐπειπὼρ τὸ ποιὸν,

<sup>1</sup> Ἀρχὴ δέ τοι ἡμισυ παντός.

Σκληρότερον δὲ καλευγυχόντος ὑπ' ἀπειρίας, καλεάγυ μὲν ἡ 5 πλάξ. Ὁ δὲ ἀγανακτίσας, σκυτάλην τιὰ πλησίον κειμένην λαβὼν, ὡς πράως, ωδὲ προτρεπτικῶς μὲν καθίρξατο, ὡσεὶ δάκρυά μοι τὰ προσίμια τῆς τέχνης. Ἀποδράς ἦν ἐκεῖθεν, ἐπὶ τὸν οἰκίαν ἀφικνύματι συνεχὲς αἰολοκύζων, καὶ δακρύων τὰς ὄφθαλμάς ὑπόπλεως καὶ διπυγῆμα τὸν σκυτάλην, καὶ τὰς 10 μώλωπας ἐδείκνυον, καὶ κατηγόρεν πολλὰν τιὰ ὠμότητα, προσθεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρατε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. Ἀγανακτησαμένης δὲ τῆς μητρὸς, καὶ πολλὰ τῷ ἀδελφῷ λαδορησαμένης, ἐπεὶ νῦν ἐπῆλθε, κατέδαρθον, ἔτι ἔγδακρυς, καὶ τὴν νύχθ' ὅλην ἐννοῶν. Μέχρι 15 μὲν δὲ τότων, γελάσιμα, καὶ μειρακιώδη τὰ εἰρημένα τὰ μετὰ ταῦτα δὲ, ὡκέτι εὐκαταφρόνιτά, ὡς "Ανδρες, ἀκύτεσθε, ἀλλὰ καὶ πάνι φιληκόν ἀκροατῶν δεόμενα. "Ιτα γὰρ καθ' "Ομηρον εἴπω,

<sup>2</sup> Σείος μοι ἐνύπνιον ἥλθεν ἔνειρος,

20 Ἀμβροσίην διὰ νύκτα,—

ἐναργὺς γάτως, ὡςεὶ μιδὲν ἀπολείπεσθαι τῆς ἀληθείας. "Ετι 5 γάνη καὶ μετὰ τοσῶτον χρόνον τάτε σχήματά μοι τῶν φανέντων ἐν τοῖς ὄφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκυτθέντων ἔναυλος. γάτω σαφὴ πάντα ἦν.

25 3 Δύο γυναῖκες λαβόμεναι ταῦν χεροῦν εἰλικόν με πρὸς ἑαυτὴν ἐκατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ γάν με διεσπάσαντο πρὸς ἄλλήλας φιλοτιμῆμεναι· καὶ γὰρ ἄρτι μὲν ἀνὴν ἐκατέρα ἐπεκράτει, καὶ παρὰ μικρὸν ὅλον εἰχέ με ἄρτι δὲ ἀνὴν αὐθις ὑπὸ τῆς ἐτέρας εἰχόμην. Ἐξόων 30 δὲ πρὸς ἄλλήλας ἐκατέρα· ἡ μὲν ὡς αὐτῆς ὄντα με κεκτησθεῖσα Βουλοῦτο· οὐδὲ ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῦτο.

1. Ἀρχὴ, &c.] *Hesiod.*

2. Σείος μοι, &c.] *Hom. Il. ii.*

3. Δύο γυναικες.] This *Dream* is formed upon the Plan of the Judgment of *Hercules*, to whom, when a Youth, Virtue and Vice appeared, and severally made Speeches; but the young *Hercules*,

notwithstanding all the gay Allurements and tempting Arguments of Vice, devotes himself to Virtue. See *Xen. Mem. Lib.ii.*

There is Humour in *Lucian's* putting himself upon the same Footing with the young Demigod, *Hercules*.

Ἐν δὲ οὐ μὲν ἐργατικὴ καὶ ἀδρικὴ, καὶ αὐχμηρὰ τὴν κό-  
τῳ χεῖρε τύλων ἀνάπλεως, διεωσμένη τὴν ἐσθῆτα, τιτάνε-  
καταγέμουσα, οἷος ἦν ὁ Θεῖος, ὅποτε ξέοι τοὺς λίθους· οὐ  
ἐπέρα δὲ μάλα εὐπρόσωπος, καὶ τὸ σχῆμα εὐπρεπής, καὶ  
κόσμιος τὴν ἀραβολήν. Τέλος δὲν ἐφιᾶσι μοι δικάζειν ἢ  
ὅποτέρᾳ βουλούμενη συνεῖναι αὐτῶν.

3. Προτέρα δὲ οὐ σκληρὰ ἐκείνη καὶ ἀνδρῶδης ἔλεξεν.

“Ἐγὼ, φίλε παῖ, Ἐρμοβλυφιμὴ τέχνη εἰμὶ, ἦν χθὲς  
ηρξω μανθάνειν, σίκεια τέ σοι, καὶ συγενῆς οἴκοθεν. Ὁ,  
τε γάρ πάππος σου (εἰποῦσα τοῦρουα τοῦ μητροπά- 10  
τορος) λιθοζόος ἦν, καὶ τὸ θέιο ἀμφοτέρω, καὶ μάλα  
εὐδοκεμίσον δί ημᾶς. Εἰ δὲ θέλοις λίρων μὲν ὡ φι-  
νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δεῖξα τὴν ἐτέ-  
ρην, ἐπεσθαι δὲ, καὶ συνοικεῖν ἐμοὶ, πρῶτα μὲν θρέψῃ  
γεγνικῶς, ὡ τὸς ὄμρις ἔξεις καρτερούς, φθόγου δὲ παῖς 15  
ἀλλότριος ἔτη, καὶ οὐ πολε ἅπει ἐπὶ τὴν ἀλλοδαπήν, τὴν  
πατρίδα, καὶ τοὺς οἰκεῖους καταλιπών· οὐδὲ ἐπὶ λόγοις  
ἐπαινέστοισι σε πάγτες. Μὴ μυσαχθῆς δὲ τοῦ σώ-  
ματος<sup>2</sup> τὸ εὐτελές, μιδὲ τῆς ἐσθῆτος τὸ πιναρόν· Ἀπὸ<sup>3</sup>  
γάρ τῶν τοιώτων ὄρμώμενος, καὶ Φειδίας ἐκεῖνος<sup>3</sup> ἔδειξε 20  
τὸν<sup>4</sup> Δία, καὶ Πολύκλειος τὴν<sup>5</sup> Ἡραν ειργάσατο, καὶ  
Μύρων ἐπηγέθη, καὶ Προκόπιτέλης ἐθαυμάσθη. Προσκυ-  
νῆται γὰρ θεοὶ μετὰ τῶν θεῶν. Εἰ δὲ τότων εἰς γέ-  
νοιο, πῶς μὲν καὶ κλειτὸς αὐτὸς παρὰ πᾶτιν ἀνθρώποις  
γένοιο; ζητῶν δὲ καὶ τὸν πατέρα ἀποδεῖξεις, περίβλεπτον<sup>25</sup>  
δὲ ἀποφανεῖς καὶ τὴν πατρίδα.”—Ταῦτα καὶ ἔτι τούτων  
πλείστα διαπτάγσα, καὶ βαρβαρίζεσσα πάμπολλα εἶπεν οὐ  
Τέχνη, μάλα δὲ σπεδῇ συγέρυσσα, καὶ πείθειν με πειρω-  
μένην ἀλλ᾽ ὑπέτι μέμνημαι. Τὰ πλεῖστα γάρ οὐδὲν με τὴν  
μηδίμην διέφυγεν.

30

1. οὐδὲ οὐτὶ λόγοις, &c.] She means, that Mankind shall not praise him for such insignificant Things as *Words* or *Speeches*, but for real and substantial Performances.

2. τὸ εὐτελές. The *unostly Trim*; from οὐ, *not*, and τελές, *superplus*.

3. θεῖς.] Artists in those Days, made a great Merit of letting People see any finished Performance of theirs, and, therefore, Lucian says, θεῖς. *Spectatum admissi*—*Her. de Art. Poet.*

4. Δία.] *Olympicum. Bcurd. et Hær, Argivam. Idem.*

4. Ἐπεὶ δ' ἐν ἐπαύσαλο, ἄρχεται, η ἐτέρα ὥδε πως·  
 "Εγὼ δὲ, ὡς τέκνον, Παιδεία εἰμί, ἥδη συνήθης σοι, καὶ  
 "γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος<sup>1</sup> με πεπέιρασμαι. Ἡ-  
 5 "λίκα μὲν ἐν τὰ ἀγαθὰ πορῆ λιθοζόος γενόμενος, αὐτὴ  
 πρεσέρχεται. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση, τῷ σώ-  
 "ματι πονῶν, καὶ τότῳ τὴν ἀπασαν ἐλπίδα τοῦ βίου τε-  
 "θειμένος ἀφανῆς μὲν αὐτὸς ὦν, ἐλίγα καὶ ἀγενῆ λαμ-  
 "βάνων, ταπεινὸς τὴν γνώμην, εὐτελῆς δὲ τὴν πρόσοδον,  
 "ὕτε φίλοις ἐπιδικάσιμος, ὕτε ἔχθροῖς φοβερός. ὕτε τοῖς  
 10 "πολίταις ζηλωθῆς, ἀλλ' αὐτὸς μόνον ἐργάτης, καὶ τῶν ἐκ  
 "τῶν πολλῶν δήμων εἰς, ἀεὶ τὸν πρόχοντα υποπτήσσων, καὶ  
 "τὸν λέγειν δυνάμενον θεραπεύων,<sup>2</sup> λάγω βίου ζῶν, καὶ τῷ  
 "κρέτσοντος ἔρμασον ὥν. Εἰ δὲ καὶ Φειδίας ή Πολύκλειτος  
 "γένοιο, καὶ θαυμαστὰ πολλὰ ἐξεργάσασι, τὸν μὲν<sup>3</sup> τέχ-  
 15 "νην ἀπαντεῖς ἐπαγνέοντα, ἐπὶ ἔσαι δὲ ὅσις τῶν ιδόνιων, εἰ  
 "νὴν ἔχοι, εἴζειται ἄν σοι ὅμοιος γενέσθαι. Οἶος γὰρ ἀν-  
 "τις, βάναυσος καὶ<sup>4</sup> χειρώναξ, καὶ ἀποχειροβίωλος κομι-  
 "σθῆση. Ἡν δέ μοι πάθη, πρῶτον μέν σοι πολλὰ ἐπι-  
 "δεῖξω παλαμῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰ, καὶ  
 20 "λόγις αὐτῶν ἀπαγγέλλεται, καὶ πάντων (ὡς εἰπεῖν) ἐμπει-  
 "ρον ἀποφαίνεται καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι,  
 "κατακοσμίσω πολλοῖς, καὶ ἀγαθοῖς ποσμοῖς, σωφρο-  
 "σύνῃ, δικαϊοσύνῃ, εὐσεβείᾳ, προσότητι, ἐπιεικείᾳ, συγέ-  
 "σει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνό-

1. μου.] This Genitive Case doth not follow τέλες, but πεπει-  
 ρασμα. Πειρᾶ ἵρειο (pro ἵρε) γέ-  
 γασε. Hom. Il. xxiv. and πειρ-  
 θῆναι ἔγκεος ἡμετέος. Hesiod. in  
 Asp.

2. λάγω βίον.] That is, the Life of a Hare; or, a Life of Fear and Obscurity.

3. πέχονται ἐπανίσσονται.] This is very natural: For, when we admire any Mechanic Performance, we seldom talk, with any great Rapture, of the Workman, and only observe, that such an Art is a *very fine* one. The Reason of which I take to be this: That we are apt to con-

sider Artists, in the mechanic Way, as having only executed what they have often seen done by others, and do themselves perform by some set Rule; while we look upon the Works of learned Men, as produced by the Power of their own Genius, and therefore, considering them as a Part of such Men's personal excellence, are seldom pleased with them, without, at the same time, a strong Admiration of the Authors who produced them.

4. χειρώναξ:] Μόναις ταῖς χερσὶ δισπόζων, i. e. One who is Master of nothing but his Hands. Bourd.

“ ταῦτα ὄρμῇ. Ταῦτα γάρ ἐσιν ὁ τῆς ψυχῆς ἀκήρατος  
 “ ὡς ἀληθῶς κόσμος. Λίγει δέ σε ὅτε παλαιὸν θέει, ὅτε  
 “ τῶν γενέσθαι δέον ἀλλὰ καὶ τὰ δέοντα πρόσφει μετ' ἐμῷ.  
 “ καὶ ὅλως, ἀπαίδη ὅποια ἐσὶ, τάτε δεῖκα, τάτε ἀθρώ-  
 “ πινα, ὃν εἰς μακράν σε διδάξομαι. Καὶ ὁ νῦν πάτης, 5  
 “ ὁ τὴν δεῖνος, ὁ βαλευτάμενός τι περὶ ἀγενῆς ὅτῳ τέχνῃς,  
 “ μετ' ὀλίγον ἀπατι ζηλωτὸς, καὶ ἐπίφθεος ἔσῃ, τιμώμε-  
 “ νος καὶ ἐπανύμενος, καὶ ἐπὶ τοῖς ἀρίσοις εὐδοκιμῶν, καὶ ὑπὲ-  
 “ τῶν γένει καὶ πλάτῳ πρύχόντων ἀποθλεπόμενος· ἐσθῆτα  
 “ μὲν τοιαῦτην ἀμπεχόμενος. (δεῖξασα τὸν ἐαυτῆς, πάτην 10  
 “ δὲ λαμπράν ἐφόρει) ἀρχῆς δὲ καὶ προεδρίας ἀξιόμενος.  
 “ Καν πατέρης, καὶ δὲ ἐπὶ τῆς ἀλλοδαπῆς ἀγνῶς, 15  
 “ ἀφανῆς ἐστι τοιαῦτά σοι περιθέσω τὰ γνωρίσματα, ὡς  
 “ τῶν ὄρώντων ἔκαστος, τὸν πλησίον κινήσας, δεῖξει σε τῷ  
 “ δακτύλῳ, ὃ τος ἐκεῖνος, λέγων. "Αγ δέ τι σπεδεῖς ἀξιον 20  
 “ οὐ, καὶ τὰς φίλας, οὐ καὶ τὴν πόλιν ὅλην οὐαλαμβάνη, εἰς  
 “ σε πάλιες ἀποθλέψοιται. Καν πατέρης τούτων τοιαῦτας, κα-  
 “ χηνότες οἱ πολλοὶ ἀκτούται, Σαυράζοντες, καὶ εὐδαιμο-  
 “ νίζοντες σε τῶν λόγων τῆς δυτάμεως, καὶ τὸν πατέρα τῆς  
 “ εὐπολιμίας· οὐ δὲ λέγεται, ὡς ἄρα ἀθάρατοι γίγνονται τίνες 25  
 “ ἐξ ἀνθρώπων. τοῦτο σοι περιποιήσω. Καὶ γὰρ οὐ αὐ-  
 “ τὸς ἐκ τῆς βίας ἀπέλθης, ὑπὸ τοῦ παύση συνάντη τοῖς πέπα-  
 “ δευμένεις, καὶ προσομιλῶν τοῖς ἀρίσοις. Όρας τὸν Δι-  
 “ μοσθένην ἐκεῖνον, τίνος νιὸν ὄντα, ἐγὼ οὐλίκον ἐποίησα;  
 “ ὅρας τὸν Αἰσχίνην, ὃς τυμπανιστίας νιὸς οὐ, ἀλλ' ὅμως 30  
 “ αὐτὸν διέ ἐμέ<sup>1</sup> Φίλιππος; ἐθεράπευτεν; οὐ δὲ<sup>2</sup> Σωκράτης,  
 “ καὶ αὐτὸς ὑπὸ τῆς ἐρμογυλυφικῆς ταύτη τραφεῖς, ἐπειδὴ  
 “ τάχισα συνῆκε τὴν κρείτιονος, καὶ δραπέτεύσας παρ' αὐ-  
 “ τῆς ηὐτομόλησεν ὡς ἐμὲ, ἀκτεῖς ὡς παρὰ πάντων ἀδεῖας;  
 “ ἀφεῖς δὲ αὐτὸς τηλικύτερος, καὶ τοιότερος ἄνδρας, καὶ πρά-

1. Φίλιππος οἰδεράπευτεν.] When Philip, King of Macedonia, intended to destroy the Liberty of Greece, Demosthenes opposed his Schemes, with a great Appearance of Success, by those famous Orations to the People of Athens, called his *Philippics*. Philip, therefore, courted Ηs-

chines, Demosthenes's Rival in Eloquence, and Antagonist in the Factions, then, subsisting in the City.

2. Σωκράτης, καὶ αὐτὸς.] Socrates was the Son of Sophroniscus, a Statuary, and Phaenarete, a Midwife. Diog. Laert. — καὶ αὐτὸς, even he, the wonderful Socrates.

“ ξεις λαριπρὸς, καὶ λόγυς σεμιώς, καὶ σχῆμα εὔπρεπὲς, καὶ  
 “ τιμὴν, καὶ δόξαν, καὶ ἔπαινον, καὶ προεδρίας, καὶ δύναμιν,  
 “ καὶ ἀρχαῖς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσεως  
 “ εὐδαιμονίζεσθαι, χιτώνιον τε πιναρὸν ἐρδύση, καὶ σχῆμα  
 5 “ δύλοπρεπὲς ἀναλήψη, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοπέας,  
 “ καὶ κολαπτῆρας ἐν τοῖν χεροῖν ἔχεις, κάτω νερευκῶς εἰς τὸ  
 “ ἔργον χαμαγυπτεῖς, καὶ χαμαγύπλος, καὶ πάντα τρόπον  
 “ ταπεινός.<sup>1</sup> ἀνακύπτων δὲ ὑδέποτε, ύδε ἀγρωδεῖς, ύδε  
 “ ἐλευθέριον, ύδεν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως εὖ-  
 10 “ ρυθμα, καὶ εὐσχήμονα ἔσαι σοι, ωρονῶν, ὅπως δὲ αὐτὸς  
 “ εὔρυθμός τε, καὶ κόσμος ἔσῃ, ἕκιστα ωφρογήικῶς, ἀλλ  
 “ ἀτιμότερον τοιῶν σεαυτὸν λίθων.”

5. Ταῦτα ἔτι λεγόντις αὐτῆς, ὃ τεριμένιας ἐγὼ τὸ τέ-  
 λος τῶν λόγων, ἀνασὰς ἀπεφηνάμην καὶ τὴν ἄμορφον ἐκεί-  
 15 τηκ, καὶ ἔργαλικὴν ἀπολιπών, μετεβαίνον πρὸς τὸν Παγδείαν  
 μάλα γεγιθώς, καὶ μάλιστα, ἐπεῑ μοι καὶ εἰς τὸν ἥλθεν ἡ  
 σκυλάλη, καὶ ὅτι τληγάς εὐθὺς ἡνὶ ὀλίγας ἀρχομένω μοι  
 χθὲς ἐνεῖρι φατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν ωρῶτον  
 ἔγανάκτει, καὶ τὸ χεῖρε συνεκρότει, καὶ τὰς ὁδοντὰς ἐνέπριε-  
 20 τέλος δὲ, ὥσπερ τὸν Νιόβην ἀκόμεν, ἐπεπήγει, καὶ εἰς  
 κίθον μετεβέβλητο. Εἰ δὲ ωφράδοξα ἐπαθε, μὴ ἀπιστοῦτε.  
 Θαυμαστοῖοι γάρ οἱ ὄντεροι. Ἡ ἐτέρα δὲ πρός με ἀπι-  
 25 δῆσα. “ Τοιγαρῦν ἀμείφομά σε ἔφη) τῆς δὲ τῆς δικα-  
 “ οτύνης, ὅτι παλῶς τὸν δίκην ἐδίκασας. Καὶ ἐλθὲ ἦδη,  
 30 “ ἐπίβηθι τέττα τῷ ὄχηματος, (δειξατά τι ὅχημα ὑπο-  
 “ πτέρων ἵππων τηλῶν, τῷ Πηγάσῳ ἐσικότων) ὅπως ἴδης οἶα  
 “ καὶ ἡλίκα μὴ ἀκολυθήσας ἐμοὶ ἀγνοήσει ἐμελλεῖς.” Ἐπεὶ  
 δὲ ἀνῆλθον, οὐ μὲν ἔλαυνε, καὶ ὑψηνόχει. Ἀρθεῖς δὲ εἰς  
 35 ὑψος, ἐγὼ ἐπεικόπτων, ἀπὸ τῆς ἕω ἀρξάμενος ὄχρι πρὸς  
 διέσπεραν, τόλεις καὶ ἔθνη, καὶ δύμας,<sup>2</sup> καθάπερ ὁ Τριπτό-

1. ἀνακύπτων.] *Ἀνακύπτω* is, properly, said of a Bird *lifting up* his *Head*, as he *drinks*. *Bud.*

2. καθάπερ ὁ Τριπτόλεμος.] The Fable of *Triptolemus* is; That *Ceres*, in the Time of her Wanderings through the World, in Quest of her Daughter, *Proserpina*, whom *Pluto* had stolen

from her, sojourned with *Celeus*, King of *Attica*, and instructed his Son, *Triptolemus*, in the *Culture* and *Use* of *Corn*; after which, she mounted him upon a winged Dragon, which flew all over the Earth with him, while he, in the mean Time, scattered down *Seed upon the Earth*, as he

λεμος ἀποσπέιρων τι ἐς τὸν γῆν. <sup>1</sup> Οὐκέτι μέν τοι μέμνημα ὁ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, ταλὸν τῦτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἐπήνευν, καὶ μετ' εὐφημίας, καθ' ἃς γενοιμὴν τῇ πτήσει, <sup>2</sup> παρέπεμπον. Δεῖξασα δέ μοι τὰ τοσαῦτα, κάμε τοῖς ἐπαγγεστιν ἐκείνοις, <sup>3</sup> ἐπαγγεγεν αὐθις, ύπετι αὐτὸν τὸν ἐσθῆτα ἐκείνην ἐρεδυκότα ἢν εἶχον ἀφιπλάμενος, ἀλλ' ἐμοὶ ἐδόκεν εὐπάρυφός τις ἐπαγκέν. Καταλαβέτα ὅν καὶ τὸν παλέρα ἴσωτα, καὶ περιμένοντα, ἐδείκνυεν αὐτῷ ἐκείνην τὸν ἐσθῆτα, κάμε, οἷος ἥκοιμις καὶ τι καὶ ὑπέμνησεν, εἰς μικρὸν δεῖν περὶ ἐμοῦ <sup>10</sup> ἐγελεύσαντο.

6. Ταῦτα μέμνημα ἴδων, ἀντίπαλος ἔτι ὥν, ἐμοὶ δοκεῖ ἐκταραχθεῖς, πρὸς τὸν τῶν ταληγῶν φόβον. — Μεταξὺ δὲ λέγοντος, <sup>3</sup> Ἡρακλεῖς (ἐφι τις) αἱ μαχρὸν τὸ ἐνύπνιον, <sup>4</sup> καὶ δικανιστόν. Εἴτ' ἄλλος <sup>4</sup> ὑπέκυρε, <sup>5</sup> Χειμερινὸς 15 ὁ ὄνειρος, ὅτε μήκισαί εἰσιν αἱ νύκτες· ἢ τάχα περι- <sup>6</sup> ὁ ὄνειρος, ὥσπερ ὁ <sup>5</sup> Ἡρακλῆς καὶ αὐτός ἐσι. Τί δὲ <sup>7</sup> γε· <sup>6</sup> ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μητεθῆναι <sup>7</sup> παρδικῆς νυκτὸς, καὶ ὄνειρων παλαγῶν, καὶ ἢδη γειρακότων; <sup>8</sup> ἔωλος γὰρ ἡ ψυχρογία. — Μὴ <sup>8</sup> ὄνειρων τινῶν ἡμᾶς 20 <sup>9</sup> ὑποκριτὸς τινας ὑπείληφεν. — Οὐκ, ὦ γαθέ. <sup>7</sup> οὐδὲ γὰρ.

was carried along. The Foundation of this Fable was, that he wrote several Books of *Husbandry*, which were carried to several Countries, in a Ship, called the *Dragen*.

1. Οὐκίσι μέμνημαι.] *Lucian*, through *Modesty*, says he does not remember what it was he himself sowed. But he means the Publishing of his admirable Writings, which have been received, with vast Honour, by the Learned, in all Ages down from his Time.

2. παρέπεμπον.] They waited upon, or, escorted him.

3. Ἡρακλεῖς.] Proper Names, in *ης—εος*, often make their Vocative Case in *εις*.

4. ὑπέκυρε.] Succinuerit, that

is, will put in his *Word*: Which Metaphor is taken from *playing the Bass* to a *Harp*, or other String Instrument, as is signified by the Verb *ὑποκρέω*, to strike under the Treble, or to play the Bass to it. See *Steph.*

5. Ἡρακλῆς.] It hath been fabled, that *Jupiter* spent three Nights with *Alemena*, when he begat *Hercules*.

6. ὄνειρων τινῶν ἡμᾶς ὑποκριτός τινας.] I cannot but think *τινῶν* and *τινας*, here, strange Language; and that, because *τινῶν* appears to me to carry a quite trifling Meaning.

7. οὐδὲ γὰρ ὁ Ζευσοφῶν; &c.) In this Sentence, I meet with several Particulars, for which I cannot account, with any great

ὁ Ξενοφῶν ποιε διηγέμενος τὸ ἐνύπνιον. ὡς ἐδόκει αὐτῷ, καὶ ἐτῇ πατρῷ αὐτῷ οἰκίᾳ. καὶ τὰ ἄλλα. "Ιτε γὰρ ὡς ὑπόκρισιν τὸν ὄψιν ύδε ὡς φλυαρεῖν ἐγνωκώς αὐτὰ διεξήσει, καὶ ταῦτα ἐτῷ πολέμῳ, καὶ ἀπολιγώσει πραγμάτων ποκε-

Satisfaction to myself. Such as, in the first place, the Nominative Case *Ξενοφῶν*, without a Verb, or, at best, only with one to be understood, with Difficulty and Uncertainty. Secondly, the two next *ȝ*'s, one followed by the Preposition *in*, with the Dative Case *πατρῷα oīkīᾳ*; and the other, very strangely, by the Accusative *τὰ ἄλλα*; which seems to have but a forced dependance on either this latter *ȝ*, or any other Word, either expressed or understood, in the Sentence. Thirdly, *γὰς* seeming to begin a distinct Sentence with *ἴτε*, that precedes it. Fourthly, The Want of *ὅτι* after *γὰς*, to bring in *διεξήσει* below, with Justness, if it ought to be brought in after *γὰς*. Fifthly, the great Obscurity of the Word *ὑπόκρισιν*; in this Place. And, Sixthly, the Uncertainty whether *ἴται* should be, here, understood, thus, *ἴτε γὰς ὄψιν ὡς ἴται ὑπόκρισιν*; or whether *Lusian* meant, thus, *ἴτε γὰς "ΟΤΙ* (*ὅτι* being understood) *ἢ διεξήσει*. *τὴν ὄψιν ΩΣ* (*ὡς* also being understood) *ὑπόκρισιν*, *ἢ δὲ ὡς ἐγνωκώς φλυαρεῖν αὐτὰ*, i.e. *κατ' αὐτὰ*, as you have a little above, *ληγῆσαι ταῦτα*. The Light that History affords to this passage is, that *Xenophon*, upon two great Exigencies in the famous Retreat of the Ten thousand *Greeks* out of *Asia*, dreamed two *Dreams*; one, a little before he was chosen Leader of that Retreat, and one after. The former *Dream* was, "That his *Father's House*

" was set all in a Flame, by " Lightning," which, in his own Mind, he interpreted two Ways: First, " as a Light from *Jupiter*, " to lead the *Grecians* out of the " Difficulties they then were in;" or, Secondly, " as portending a " further Embarrassment of their " Retreat." But there is no Mention made that *Xenophon*, then, *told* his Friends, or any of the Army, of this *Dream*; though, immediately upon it, he is said to have assembled the Captains, and made them such a Speech, as caused them to chuse him for their Leader. His other *Dream* was, " That " he saw himself bound with " Chains, but that they soon " loosened of their own Accord, " so as to leave him quite at " Liberty." At this Time, he and his Army were hemmed in by a deep River, on one Side, and a Mountain, on the other; also by two Bodies of the Enemy, one hanging over him on the Mountain, and the other appearing on the opposite Side of the River. Before Day-break, he told his Officers his *Dream*; who thereupon, offered a Sacrifice of Thanksgiving to the Gods, and, thereby, roused the desponding Spirits of the Soldiers. Soon after this, the River was, by an Accident, found fordable; whereupon, the Army passed over, and then, routing the Enemy, got clear away. See *Xenoph.* *Anabas.* Lib. iii. et iv. Now, it

μίων ἀλλά τι καὶ χρήσιμον εἶχεν η δίηγος. Καὶ τοίγια  
καγὰ τῶν ὄντος υἱῶν διηγούμενη ἐκεῖνα ἔγειρα, ὅπως οἱ  
νέοι πρὸς τὰ βέλτια τρέπωνται, καὶ παιδεῖας ἔχωνται καὶ  
μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ, καὶ πρὸς τὰ

seems likely, from the Expressions, *πατερίας οἰκίας*, and *περιεστῶν πολεμίων*, that *Lucian*, here, had an Eye to both the above *Dreams*: but, I suppose, he wrote upon bare Memory, without immediately consulting the History, and, therefore, by Mistake, not only takes in the former *Dream*, which is not to his Purpose, because *Xenophon* had not, then, *communicated* it to any Person, but also supposes, that *Xenophon* had more *Dreams* than two; which is probable from his Saying, *ἡ εἰ τὴν πατερίας οἰκίας, καὶ τὰ ἄλλα*; for these Expressions seem to imply as much, as if he had said, *ἡ τὸν εἰ τὴν πατερίας οἰκίαν. καὶ τὰ ἄλλα ἘΝΤ' ΠΙΝΙΑ*, “ both that in his *Father's House*, “ and his other *Dreams*.” The only Meanings, in which the word *ὑπόνοιας* hath been explained by *Stephanus*, are three: 1st, *Simulatio*, or that Kind of *Simulation*, or *Pretending*, which we call *Hypocrisy*. 2dly, *Histrionis Gestus personam alienam representantis*, And 2dly, *Pronunciatio*: But especially the Figure, called *Pronunciatio*, which is exemplified, in that Line of *Virgil*,

*Cantando tu illum, &c.*— And these, I believe, will be found the only Senses, in which the Word is used, either in ancient, or modern Authors. I, therefore, am inclined to think, that its Meaning, here, must be taken from the *first Signification*; and, accordingly, I take *Lucian* to have spoken, here, in this Manner. “ For you know “ that he told “ his *Vision*, not as a *Simulation*; “ that is, not as if he proposed to

“ pass it upon his Hearers for “ one Thing, while he privately “ intended another, which they “ must guess at, or find out by “ the Way of Interpretation; for “ that would be the same Weak- “ ness, that I imagine some might “ charge me and my *Dream* with. “ No: *Xenophon* intended not an “ *ὑπόνοιαν*, but something plain, “ clear, and useful; and such al- “ so is my Intention.” From all the above considerations, I have given the whole Passage such a Meaning as you see, here, and in my *Translation*, and which is further illustrated by this Note. But I confess, after all, that I have not been able to reduce the *Text* to Classical *Greek*; and therefore, being dissatisfied both with it and my own *Interpretation*, should be very glad to be better informed. I will not omit the other *Translation* of so intricate a Passage: “ Nequa- “ quam, ô bone: Quoniam ne- “ que *Xenophon* quondam expo- “ nens Somnium illud, quo pac- “ to illi visum fuerat in domo pa- “ terna; et deinceps nōstis Vi- “ sionem, non ut Conjectationem, “ propositam tanquam nugari sta- “ tuisset, illa narravit, præsertim “ in bello, et summâ rerum des- “ peratione constitutus, &c.”— There is a seeming Relation be- between *ὑπόνοιας*, above, and *ὑ- “ πόνοις*, here; but, as *ὑπόνοιας* there, must signify *Interpres*, *ὑ- “ πόνοις*, considered as related to it, should necessarily signify *Interpretatio*; for which Meaning I can see no Reason, in this Place. A Friend hath observed, that, by *ὑπόνοιας*, probably, is meant “ an

ἵπτιω ἀποκλίνει, φύσιν ὡκ ἀγενῆ διαφθέρων. Ἐπιφρωσθή-  
σεται, εὖ οἴδ', ὅτι κακεῖνος ἀκάτας τῷ μύθῳ, ικανὸν ἔω-  
τῷ παράδειγμα ἐμὲ προσησάμενος, ἐννοῶν οἵος μὲν ὁν, πρὸς  
τὰ καλλιστα ώρμίσα, καὶ παιδείας ἐπεθύμησα, μηδὲν ἀπο-  
δειλιάσας πρὸς τὴν πενίαν τὴν τότε σίσσ δὲ πρὸς ὑμᾶς ἐ-  
παγελήλυθα, εἰ καὶ μηδὲν ὄλλο, θύενὸς γὰν τῶν λιθογλύφων  
ἀδοξότερος.

“ *Invention, or Fiction;*” as if *Lu-  
cian* had said, that “ *Xenophon*  
“ told his *Dream, as a real Vision,*

“ not as a *Fiction*” of his own,  
only to amuse, or entertain.

### ΔΙΑΛ. β'. Θεῶν Ἔκκλησία.

The whole Heaven of the Heathen Gods, together with the silly Idolatry with which they were worshipped, are, here, most humorously ridiculed.

ΖΕΥΣ. **ΜΗΚΕΤΙ** τονθορίζετε, ὦ θεοί, μηδὲ πατά' γω-  
νίας συγρέφομενοι, πρὸς ὃς ἀλλήλοις κοινολο-  
γεῖσθε ἀγανακτήσῃες, εἰ πολλοὶ ἀνάξιοι μετέχοσιν ἡμῖν τῷ  
συμποσίῳ. Ἀλλ' ἐπείπερ ἀποδέδοται περὶ τύτων ἐκκλη-  
σία, λεγέτω ἔκαστος ἐς τὸ φανερὸν, τὰ δοκιγντά' οἱ, καὶ κα-  
τηγορείτω. Σὺ δὲ ἡ κήρυττε, ὦ Ἐρμῆ, τὸ κήρυγμα, τὸ  
ἴκ τῷ τόμῳ. ἘΡΜ. <sup>1</sup>Ακε, σίγα. Τίς ἀγορεύειν βολέται  
τῶν τελείων θεῶν, οἵς ἔξεσιν; ή δὲ σκέψις περὶ τῶν μετοί-

1. “Ακε, σίγα. Τίς ἀγορεύειν, &c.] The Cryer, in the Athenian Assembly, made two Proclamations: The first was, Τίς ἀγορεύειν βολέται τῶν ὅπῃ πεντήκοντα ἔτη γενονότων; *Who of those above fifty Years of Age, hath a Mind to speak?* And, when the old Men

had spoken, he made this Second Proclamation; Λέγειν τῶν Ἀθηναίων οἵς ἔξεσι, *Any of the Athenians, for whom it is lawful, may speak;* for none, under Thirty, had a Right to speak, as neither had the μέτοικοι, or the ἔρει. See Potter.

καν καὶ <sup>1</sup> ξένων. ΜΩΜ. Ἐγώ ὁ Μῶμος, ὁ Ζεῦ, εἴ μοι ἐπιτρέψεις εἰπεῖν. ΖΕΥΣ. Τὸ κήρυγμα ἦδη ἐφίστη. ὅσε ὢδεν ἐμοὶ δέσπη. ΜΩΜ. Φημὶ τοίνυν δεινὰ ποιεῖν ἐνίς ήμῶν, οἷς ωκέανος ἀπόχρηπτος ἐξ αἰθρώπων αὐτὸς γεγενηθεῖσαί, ἀλλ’ εἰ μὴ καὶ τὸς ἀκολάθους, καὶ θεράποντας αὐτῶν ισολίμυρος ήμῶν ἀποφανθεῖν, ωδὲν μέγα, ωδὲν τελικὸν σίονται ἐργάζεσθαι. Ἀξιῶ δὲ, ὁ Ζεῦ, μετὰ παρρησίας μοι δύναμι εἰπεῖν ωδὲ γὰρ ἀνὰλλως δυνάμην. Ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερος είμι τὸν γλωτταν, καὶ ωδὲν ἀνακατιωπνόμομα τῶν ψαλῶν γιγνομένων. Διελέγχω γὰρ ἄπαντα, καὶ 10 λέγω τὰ δοκεῖνά μοι εἰς τὸ φανερὸν, ωτε δεδιώς τινα, ωδὲν υπ’ αἰδος ἐπικαλύπτων τὸν γνώμην ὅσε καὶ ἐπαχθῆς δοκῶ τοῖς τολλοῖς, καὶ συκοφαντικὸς τὸν φύσιν, δημόσιος τις κατήγορος υπ’ αὐτῶν ἐπογομαζόμενος. Πλὴν ἀλλ’ ἐπείπερ εἰξι, καὶ κεκίρυκται, καὶ σὺ, ὁ Ζεῦ, ἐδίδως μετ’ εἰξοίας 15 εἰπεῖν, ωδὲν <sup>2</sup> ὑποσειλάμενος ἐφῶ.—Πολλοὶ γὰρ, φήμι, ωκέανοι, ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ήμῶν ξυνεδρίων, καὶ εὐωχθεῖσι ἐπίστις (καὶ ταῦτα, θυτοὶ εἰς ἡμισείας ὄντες) ἔτι καὶ τὸς υπηρέτας, καὶ θιασώτας τὸς αὐτῶν ἀνήγαλον εἰς τὸν ψρανὸν, καὶ παρενέγραψαν. Καὶ νῦν ἐπίστις διανομάς τε 20 <sup>3</sup> γέμοιται, καὶ θυτῶν μετέχουσιν, ωδὲ καταβαλόντες ήμῶν τὸ

Mercury's Proclamation, here, seems to be made up out of the above two. For τελείων θεῶν answers to *Men above Fifty*, in the *Former*; and οὓς ξένους is a Part of the *Latter*, and seems to be levelled at those Deities who, being ξένοι and μέτοικοι in Heaven, had, therefore, no Right to speak, in this *Assembly of the Gods*, and are, hereby, warned against presuming so to do.

1. ξένοι, at Athens, were only *Sojourners* who lodged there, for some short Time. The μέτοικοι were such as, being first registered in the Court of *Arcopagus*, took up their Abode in the City, and followed any lawful Business they pleased; but were

not allowed to vote in the Assemblies, or have any Share in the Government, and were obliged, under Pain of Confiscation, to have all their Business in the Courts managed by *Patrons*, called προσάται, as hath been already observed. They also paid a yearly Tribute to the State, called μετοίκιον, which is mentioned, a little below. See *Potter's Antiq.*

2. ὑποσειλάμενος.] *Τποσένλαμαι, animo contrabor, I am afraid.* Steph.

3. γέμονται.] *Stephanus shews, that from γέμω, distribuo, come γέμω and γέμονται, possideo-quod-aliquis-meum-partitus-est.*

μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματιδῶς, ὃ Μῶμε, ἀλλὰ σαφῶς, καὶ διαρρήδιν λέγε, προσιθεῖς καὶ τύνομα. Νῦν γάρ ἐς τὸ μέσον ἀπέρριπται σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρήπ-5 σιαστὴν ὄντα, μηδὲν ὄκνειν λέγειν.

2. ΜΩΜ. Εὐγε, ὃ Ζεῦ, ὅτι καὶ παροζύγεις με πρὸς τὴν παρρησίαν. Ποτεῖς γάρ τῦτο βασιλικὸν, ὡς ἀληθῶς, καὶ μεγαλόφρον. "Ωστε ἐρῶ καὶ τύνομα.—Ο γάρ τοι γεννα-10 ὄτατος Διόνυσος ἡμιάνθρωπος ὡν, οὐδὲ "Ελλην μητρόθεν, ἀλλὰ Συροφοίνικός τίνος ἐμπόρος τῦ<sup>1</sup> Κάδμος θυγατρίδες, ἐπείπερ ἡξιώθη τῆς ἀθανασίας, οῖος μὲν αὐτὸς ἐσίν γένω, ὅτε<sup>2</sup> τὴν μίτραν, ὅτε τὴν μέθην, ὅτε τὸ βαδισμα-15 πάντες γάρ οἵμα όράτε ως θῆλυς, καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτης ἔωθεν ἀποπνέων. Ο δὲ, καὶ ὅλη<sup>3</sup> φρα-20 τρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χόρον ἐπαγόμενος πάρεστι, καὶ θεάς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σιλινὸν, καὶ Σαλύρας, αὔγροικος τινάς, καὶ αὐτόλυς τὰς πολλὰς, σκιρτιτικὰς ἀν-θρώπυς, καὶ τὰς μορφὰς ἀλλοκότυς<sup>4</sup> ὡν ὁ μὲν, κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἐθικῶς, καὶ γένειον βα-25 θὺ καθειμένος, ὀλίγον τράγυς διαφέρων ἐσίν· ο δὲ, φαλακρὸς γέρων, σιμὸς τὴν ρῦνα, ἐπὶ ὅντες τὰ πολλὰ ὄχυμένος,<sup>5</sup> Λυδὸς ὅτος οι δὲ Σάτυροι ὀξεῖς τὰ ὄντα καὶ αὐτοὶ φα-30 λακροὶ, κεράσα (οἵα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέ-ρατα ὑποφύεται) Φρύγες τινὲς ὄντες. "Εχεσι δὲ καὶ ὄρας

1. Κάδμος θυγατρίδες.] *Momus* calls *Cadmus* a *Merchant*, because he was the Son of *Agenor*, King of the *Phoenicians*, who, in his Reign, were the greatest *Traders* in the World—Θυγατρίδες—*q.* This Nominative Case is a Contract from Θυγατρίδεος, and signifies a *Grandchild* by the *Daughter*.

2. τὴν μίτραν.] This may be the Accusative Case, of κατὰ understood.

3. φρεατρίαν.] After *Cecrops* had settled a Form of Government among the *Athenians*, he, for the better Conducting of public Business, divided the

whole People of *Attica* into four φύλαι, or Tribes, and each Tribe into three φρεατρία's, or Wards, and each Ward into thirty γένη, or Families. The People were, afterwards, divided into ten, and, again, into twelve Tribes, as Dr *Potter* and *Stephanus* shew. And it must, thence, follow, that the φρεατρία's were also multiplied.

4. Λυδὸς.] *Silenus*, the Foster-father of *Bacchus*.

5. καὶ ὄρας.] Tails also: That is, beside their other Deformities.

ἀπαντες. Ὁρᾶτε οἵς ήμιν θεὺς ποιεῖ ὁ γεννάδας; εἴτα θαυμάζομεν, εἰ καταφρονήσον ἡμῶν οἱ ἄνθρωποι, ὅρῶντες γέτω γελοίας θεὺς, καὶ τερασίας; ἐώ γάρ λέγειν, ὅτι καὶ δύο γυναικας ἀνήγαγε, τὴν μὲν ἐρωμένην γάσταν αὐτῆς, τὴν Ἀριάδνην (ἥς καὶ τὸν σέφανον ἐγκαλέλεξε τῷ τῶν ἀσέρων χορῷ) 5 τὴν δὲ Ἰκαρίας τὴν γεωργῆν θυγατέρα. Καὶ (οἱ πάντων γελοιότατον, ὡς θεοί) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τύπον ἀνήγαγεν, ὡς μὴ ἀνιώτο ἡ παῖς εἰ μὴ ἔξει ἐν τῷ ὄρανῷ τὸ ξύνηθες ἐκεῖνο, καὶ ὅπερ ἤγάπα κυνίδιον αὐτῆς. Ταῦτα ὡς ὕβρις υἱοῦ δοκεῖ, καὶ παρονία, καὶ γέλως; — Ἀκέστατε 10 δ' ὅτι καὶ ἄλλας.

3. ΖΕΥΣ. Μηδὲν, ὡς Μῶμε, εἴπης, μήτε περὶ Ἀσκληπίου, μήτε περὶ Ἡρακλέους ὅρῳ γάρ οἱ φέρῃ τῷ λόγῳ. Οὗτοι γάρ, οἱ μὲν αὐτῶν ιᾶται, καὶ ἀρίστοιν ἐκ τῶν νόσων, καὶ ἔστι

15

— πολλῶν ἀνταξίος ἄλλων.

Ο δὲ Ἡρακλῆς, νιὸς ὡν ἐμὸς, ὡκ ὀλίγων πόνων ἐπρίαλο τὸν ἀθανασίαν. Ωσε μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σὲ, ὡς Ζεῦ, πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχει τῷ πυρός. Εἰ δὲ ἔξει καὶ 20 πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἀν εἰχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξει μάλισα. Μῶν δ' ὅτι κάμε ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ς μόνον τῷτο ἀκταγή ἐσιν, ἄλλα καὶ ἄλλο τι περὶ σὸν λέγεται, καὶ τάφον ἐπιδεικνύσσιν. Ἐγὼ δὲ ὅτε ἐκείνοις πειθομαί, ὅτε 25 Ἀχαῶν Αἰγιεῦσιν, ὑποβολιμαῖον σε εἴναι φάσκυστιν. —

Α δὲ μάλισα ἐλεγχθῆναι δεῖν ἡγῆμα, ταῦτα ἐρῶ. Τὸν γάρ τοι ἀρχὴν τῶν τοιότων παρανομημάτων, καὶ τὸν αἰτίαν τῶν νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὡς Ζεῦ, παρέσχες, Σινταῖς ἐπιμηγύμενος, καὶ κατιὼν παρ' αὐτάς ἐν ἄλλοις ἄλλοις 30 τῷ σχήματι. Ωσε ήμᾶς δεδιέναι, μὴ σε καταθύσῃ τις ξυλλαβὼν, ὅπότ' ἀν ταῦρος ἥς, ἢ τῶν χρυσοχόων τις κατεργάζεται χρυσὸν ὄντα καὶ ἀντὶ Διὸς, ἢ ὄρμος, ἢ ψέλλιον, ἢ ἐλαύνιον ἡμῖν γένη. Πλὴν ἀλλὰ ἐμπέπληκτάς γε τὸν 35 προκύμα γελοιότατόν ἐσιν, ὅπότ' ἀν τις ἄφεω ἀκέστη, ἔτι

ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη, ὁ δὲ Εύρυσθεύς, ὃς ἐπέτατή τε αὐτῷ, τέθνηκε, καὶ <sup>1</sup> πλησίον Ἡρακλέους νεώς, οἰκέτη ὅντος, καὶ Εύρυσθέως τάφος, τῷ σεσπότε αὐτῷ. Καὶ πάλιν ἐν Θήσαις, Διόνυσος μὲν θεός οἱ δὲ ἀρέφιοι αὐτῷ, 5 οἱ Πενθεύς, ὁ Ἀκταιών, καὶ ὁ Λεάρχος, ἀνθρώπων ἀπάρτων <sup>2</sup> κακοδαιμονέστεροι. Ἀφ' ἧς δὲ ἄπαξ σὺ, ὁ Ζεῦ, ἀνέωξας τοῖς τοιότοις τὰς δύρας, καὶ ἐπὶ τὰς διητὰς ἐτράπη, ἀπαρτεῖς μερίμπνταί σε. καὶ ὡχὶ ἄρρενες μίνον, ἀλλ' (ὅπερ αἰσχισον) <sup>3</sup> καὶ αἱ θύλειαι θεαί. Τίς γὰρ ὡκοί οἶδε τὸν 10 <sup>4</sup> Αγχίσην, καὶ τὸν Τιθωνὸν, καὶ τὸν Ἐρδυμίωρα, καὶ τὸν Ιάσωρα, καὶ τὰς ἄλλας; ὥσε ταῦτα μὲν ἔστεν μοι δοκῶ μακρὸν γὰρ ἄν τὸ διελέγχειν γένοιτο.

#### 4. ΖΕΥΣ. Μηδὲν περὶ τῆς Γανυμήδους, ὁ Μῶμε, εἴπης

1. πλησίον. *Near to one another are, forsooth, the Temple of Hercules, who was but a Servant, and only the Tomb of Eurystheus, his Master.*

2. κακοδαιμονέστεροι.] This appears from the following Mythology: When *Cadmus* could not find his Sister, *Europa*, not daring to return to his Father, *Agenor*, who had sent him in Quest of her, with strict Orders, never to return without her, he came into *Greece*, where he introduced the Use of Letters, and built the City of Thebes in *Bœotia*. Being, at length, turned out of his Kingdom by *Amphion* and *Zethus*, the Gods, in Compassion to him, turned him into a Serpent. See *Ovid. Met.*

By his Wife, *Hermione*, he had four Daughters, *Semele*, *Agave*, *Ino*, and *Autonoe*—When *Semele* was big of *Bacchus*, by *Jupiter*, she desired the God to embrace her, as he was wont to do *Juno*: She, therefore, was burned alive, while he approached her with Thunder and Lightning—*Agave*, with her *Bacchanals*, tore her own Son, *Pentheus*, in Pieces, for contemning the Rights of *Bacchus*, while they

celebrated them.—*Ino*, having severely treated *Phryxus* and *Helle*, the Children of her Husband, *Athamas*, by his former Wife, *Nephelle*, had, first, the Mortification of seeing *Athamas*, in a Fit of Rage, slay her Son, *Learchus*; and, then, was, with her other Son, *Melicerta*, in her Arms, driven by him into the Sea.—And, lastly, *Autonoe*'s Son, *Actæon*, being turned into a Stag by *Diana*, for his having seen her naked, was torn in Pieces by his own dogs. *Ovid.*

3. καὶ αἱ θύλειαι θεαί.] There seems to be a good deal of Humour in this Expression, as if he had said, *Ay and the delicate puny Goddesses* too. *Homer*, but not in the Way of Humour, hath the same Sort of Expression, as, “*Ἡν Σηλῆν ἔεσσα, Il. xix. and Αἴτον Σηλῆν ἔεσσα, Il. xxiii.*” And, perhaps, this of *Lucian* is a Sneeze upon the Epithet, *Σηλῆν*, thus applied; because, to say a Female Goddess, or a Female Woman, is silly and trifling. I do not say but a Poetical Genius may make this a Beauty.

4. Αγχίσην.] *Venus* had an Amour with *Anchises*, *Aurora* with *Titonus*, *Luna* with *En-*

χαλεπανῷ γάρ, εἰ λυπήσεις τὸ μειράκιον, ὄνειδίσας ἐς τὸ γένος. ΜΩΜ. Οὐκοῦ μηδὲ περὶ τῷ ἀετῷ εἶπω, ὅτι καὶ ὁ τοσούντος ἐν τῷ ὄρανῷ ἐσιν, ἐπὶ τῷ βασιλείᾳ σκήπτρος καθεζόμενος, καὶ μονονυχὶ ἐπὶ τὸν κεφαλήν σε νεοτίευσαν, θεὸς εἶνας δοκῶν; Ηὐ καὶ τοτού τῷ Γανυμήδῃ ἔνεκα ἐάσομεν; αλλ' 5 οὐτοῖς γε, ὦ Ζεῦ, καὶ οὐ Κορυβᾶς, καὶ οὐ Σαβάζιος, πόθεν οὐδὲν ἐπεισεκλήθησαν ὅτοι; Ηὐ οὐ Μίθρης ἐκεῖνος οὐ Μῆδος, οὐ τὸν κάνδυν, καὶ τὸν τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ, οὐδὲ οὐδὲν τὴν περιπόλη τις, ξυρίσαι; Τοιγαράν οἱ Σκύθαι, καὶ οἱ Γέται ταῦτα ὄρῶντες αὐτῶν, μαρτὰ οὐδὲν χαίρειν εἰπόντες, αὐτοὶ 10 ἀπαθανατίζεται, καὶ θεὸς χειροτονίστιν, οὐδὲν ἐθελήσωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις δύλος ὡς, παρενεγράφη, οὐδὲ οὐδὲν ὅπως διαλαθών. Καύτοι ταῦτα πάντα, ὦ θεοί, μέτρια. Σὺ δὲ, ὦ <sup>1</sup> κυνοπρόσωπε, καὶ σινδόσιν ἐσαλμένεις Αἰγύπτιε, τίς εἶ, ὦ βέλτισε, ηὐ τῶς αἰξιοῖς θεὸς εἶναι υἱακοτῶν; τί δὲ βυλόμενος, καὶ οὐ Μεμφῖτης ὅτος <sup>2</sup> ταῦρος, οὐ ποικίλος, προσκυνεῖται, καὶ χρᾶ, καὶ προφήταις ἔχει; αὐστροχύνομα δὲ ιβίδας, καὶ πιθίκες εἰπεῖν, καὶ τράγες καὶ ἄλλα πολλῷ γελοιότερα, οὐδὲ οὐδὲν ὅπως εἶ Αἰγύπτιος παραβινθέντας τὸν θρανόν. "Αὐτοῖς, ὦ θεοί, τῶς αὐτοῖς ἀνέχεσθε ὄρῶντες ἐπί- 20 της, ηὐ καὶ μᾶλλον υμῶν προσκυνήμενα; Ηὐ σὺ, ὦ Ζεῦ, τῶς φέρεις, ἐπειδὴν κρῖνε κέρατα φύσωσί σοι; ΖΕΥΣ. Αἰσχρὰς ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. "Ομως δέ οὐ, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἔσι, καὶ δὲ πάντα χρὶ καταχελῶν ἀμύνησον ἔντα. ΜΩΜ. Πάντα γάν μυστηρίων, 25 ὦ Ζεῦ, δεῖ οὐδὲν, ὡς εἰδέναμ, θεὸς μὲν, τὰς θεός· κυνοκεφάλας δὲ, τὰς κυνοκεφάλας.

5. ΖΕΥΣ. "Εα, φημὶ, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γάρ περὶ τέτων ἐπισκεφόμεθα ἐπὶ σχολῆς. Σὺ δὲ τὰς ἄλλας λέγε. ΜΩΜ. Τὸν Τροφάκιον, ὦ Ζεῦ, καὶ οὐ μάλιστα 30 με ἀποπνίγει, τὸν Ἀμφίλοχον δὲ ἐναγγεῖς ἀνθρώπη, καὶ 3 μητραλοίς νιὸς ὡς, θεσπιώδετο οὐ γενναῖος ἐν Κιλικίᾳ, ψευ-

*dymion*, and *Ceres* with *Jason*: Whose Stories see, in your Dictionary.

1. κυνοπρόσωπε. This was *Anubis*, an Egyptian Idol, in the Form of a Dog.

— *Latrator Anubis.*

*Virg. Aen. viii.*

2. ταῦρος. *] Osiris.*

3. μητραλοίς. The Native Case is *μητραλοίς*. That *Amphiaraus*, the Father of

δόμενος τὰς τολλὰς, καὶ γοντεύων τοῖν δυοῖν ὕβολοῖν ἔνεκα. Τοιγαρὴν ἡτὶ σὺ, ὁ "Απολλον, εὐδοκιμεῖς, ἀλλὰ ἥδη πᾶς λίθος, καὶ τᾶς βωμὸς χρησιμωδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ σεφάνας ἔχῃ, καὶ γόνιος ἀνδρὸς εὐπορίσῃ, οἵοις τολλοῖς εἰσιν. " Ήδη καὶ ὁ Πολυδάμαντος τὰς ἀθλητὰς ἀνδριας ἴαται τὰς πυρέττοντας ἐν Ολυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἔκτορι Θύσιον ἐν Ιλίῳ, καὶ Πρωτεστιάδων καταλιπρὸν ἐν Χερρόνησῷ. Ἐφ' ἡ. δ' ἐν τοστοῖς γεγόναμεν, ἐπιδέδωκε μᾶλλον ἡ ἐπιορκία, καὶ ιεροσυλία· καὶ ὅλως, καταπε-  
10 φρονήπασιν ἡμῶν, ἐν ποιηθεῖς.—Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρεγγράπτων.—Ἐγὼ δὲ καὶ ξένα ὄνοματα τολλὰ ἥδη ἀκάων, ὃτε ὄντων τινῶν παρὸν ἡμῖν, ὃτε συσῆναι ὄλως δυναμένων, πάντα, ὁ Ζεῦ, καὶ ἐπὶ τοτοῖς γελῶ. " Η τῶν γάρ ἐσιν ἡ τολυθρύλλοτος ἀρετὴ, καὶ φύσις, καὶ εἰμαρμένη, καὶ  
15 τύχη, ἀνυπόσατα, καὶ κενὰ πραγμάτων ὄνόματα, ὑπὸ βλα-  
κῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοθέγτα; καὶ ὅμως αὐτο-  
σχέδια ὄντα, ὃτω τὰς ἀνούτυς πέπεικεν, ὡςεις ὃδεις ἡμῖν,  
ἢδε θύειν βέλεται, εἰδὼς ὅτι κανὸν μυρίας ἐκατόμβας παρα-  
στηση, ὅμως τὴν τύχην πράξασαν τὰ μεμοιραμένα, καὶ ἀλλα  
20 ἀρχῆς ἐκάστῳ ἐπεκλώσθη. " Ήδέως ἀνὴν ἐροίμην σε, ὁ Ζεύς, εἴ περ εἰδεῖς ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην. " Οτι  
μὲν γάρ καὶ σὺ ἀκένεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς,  
οἵδα, εἰ μὴ κωφός τις εἶ, ὡς βοῶντων αὐτῶν μὴ ἐπάγειν.  
Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὁρῶ γὰν

*Amphilochus, was a Parricide, is what I cannot find, anywhere.*

1. [ἐπιδέδωκε.] When the Verb ἐπιδέδωκε, which, strictly, and naturally, signifies no more than *to insuper*, or *dono præterea*, is used to signify *proficio*, or, *augor*, as, in this Place, it seems to me to have made a very odd Transition, from its first, to this other Meaning: For, when it signifies *to insuper* it always hath after it the Accusative Case of the Thing *added*, either expressed, or very plainly understood; as appears from Stephanus's Quotations, *ἐκ τῶν σινειῶν ἀλλὰ ἐπι-*

*διδῶσι, and ἐγὼ δέ τοι ἐκ ἐπιδέδωσα.* Plato, and Hesiod. But, in the Signification of *proficio*, as we see it, here, it is put, absolutely, and, as it were, by Force, for that Meaning, as it stands by itself without any Case, either expressed, or easily understood. The usual Way of accounting for Acceptations of this Kind is to say, That they are Idioms, and that the Language will have it so. But I cannot help Thinking, after all, that there really is a Case still understood, and that this Mode of Speech before us is intended thus, ἐπιδέδωκε ΕΑΤ- ΤΗΝ μᾶλλον ἡ ἐπιορκία, " Perju-

τὰς πολλὰς ἀχθομένες μοι λέγοντι, καὶ συρίττοιται, ἐκείνες  
μάλιστα, ὃν καθήψατο ἡ ταρρόσια τῶν λόγων. Πέρας γὰν,  
εἰ ἐθέλεις, ὡς Ζεῦ, Ψήφισμά τι τερπὶ τότων ἀναγνώσομαι  
ὅδι ξυγεγραμμένον. ΖΕΤΣ. Ἀνάγνωθι. Οὐ πάντα γὰρ  
ἀλόγως ἡτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὴ δ  
ἐπιπλεῖον ἄν γίγνηται.

## I ΨΗΦΙΣΜΑ.

## ΑΓΑΘΗ ΤΥΧΗ.

6. ΕΚΚΛΗΣΙΑΣ <sup>2</sup> ἐνόμου ἀγομένης, <sup>3</sup> ἑδόνης ισταμένου

“ ry hath given more of her-  
“ self,” i. e. “ hath increased.”

1. Ψήφισμα.] The Athenian Ψήφισμα, or *Decree*, differed from the *Νόμος*, or *Law*, in this, that the *Νόμος*, was a *general* and *lasting* Rule, but the Ψήφισμα only respected *particular* Times, Places, Persons, and other Circumstances. *Potter.*

2. ΕΚΚΛΗΣΙΑΣ ἐνόμου.] “Ενόμος signifies *intra Legem*: And, therefore, ἐκκλησία ἐνόμῳ signifies, “an *Assembly* met together, as “the *Law* directed.” We meet this same Expression in the *Acts of the Apostles*, chap. xix. ver. 39. and our *Translation* renders it, a *lawful Assembly*; by which we are to understand, “an *Assembly* convened and held, “as the *Law* directed.” For an *Assembly* may, in a certain Sense, be *lawful*, and yet, not held upon any *direct* Prescription of the *Law*.

3. ἑδόνης ισαμένη.] The Athenian Month was divided into *three* Decads of Days. The Days of the *first* Decad were called *ἡμέραι μηνὸς ἀρχομένης*, or, *ισαμένης*; those of the *second* Decad,

μεσῆντος; and those of the *third*, *φθίνοντος*, or, *λήγοντος*.

The *first* Day of the *first* Decad, or the *First* of the Month, was called *μεσημνία*, as falling upon the *New-Moon* (or rather, as being the *first* Day of the Month; the *Second*, *δεύτερα ισαμένης*; the *Third*, *τρίτη ισαμένης*; and so on to *δεκάτη ισαμένης*.

The *first* Day of the *second* Decad being the *Eleventh* of the Month, was called *πρώτη μεσῆντος*, or, *πρώτη ἐπὶ δίκαια*; the *second*, *δεύτερα μεσῆντος*, or, *δεύτερα ἐπὶ δίκαια*; and so on to the *last* Day of the *second* Decad, or *Twenty-eighth* of the Month; which was called *εἴκασις*.

The *first* Day of the *third* Decad, or *Twenty first* of the Month, was called *πρώτη ἐπὶ εἰκάσι*, or *πρώτη λήγοντος*; the *second* of the *third* Decad, or *twenty-second* of the Month, *δεύτερα ἐπὶ εἰκάσι*, or *δεύτερα λήγοντος*; and so on to *τρίτης*, the *Thirtieth* or *Last*.

Sometimes, they inverted the Method of Reckoning, thus: The *first* Day of the *last* Decad

ο Ζεύς ἐπευλάρευε, καὶ ὥρονδρευε Ποσειδῶν, ἐπειάτει Ἀπόλ-

or the *Twenty first* of the Month, was called *φείοντος δεκάτη*; the *second* of the same Decad, or *Twenty-second* of the Month, *φείοντος ἑνάτη*; and so on upwards to *πεντηνή φείοντος*, or, *τείχας*, after the Manner of reckoning the *Roman Nones*, *Ides*, and *Calends*.

By *Solon's Regulation*, every *second Month* had but *twenty-nine Days*, and the *last Day of every Month* was called *τείχας*, the *Thirtieth*, the *Twenty-second*, or, according to some, the *Twenty-ninth*, not being, in that Case, reckoned. The *τείχας* was likewise, by *Solon*, called *ἴνης καὶ νέα*; because the *Old Moon* often *ended*, and the *New began*, on that *Day*.

And, *lastly*, the same was called *Δημήτριας*, from *Demetrius Phalereus*, who made every Month to consist of *thirty Days*, and, consequently, the *Year of 360*; for which, the *Athenians* erected *360 Statues* to him. For all this, and more, see the most accurate *Dr. Potter*.

1. *ἱερευτάνεται.*] By *Solon's Plan of Government*, the supreme Power of making Laws and Decrees was lodged in the People of *Athens*, but, lest the unthinking Multitude should, by crafty and designing Men, be seduced to pass any Laws destructive of their own Rights and Privileges, he instituted a Senate, which was composed of such Men only, as were remarkable for their great Wisdom, Experience, and Integrity. This Body of Men was called *βελλή*,

and consisted, in *Solon's Time*, of *Four hundred Members*; the Tribes of *Attica*, out of which they were chosen, being then but *four*. But, when *Clitisthenes*, eighty six Years after, divided the People into *ten Tribes*, he also increased the *βελλή* to *Five hundred*, by ordering that *fifty Members* should be elected out of each *Tribes*.

In this *Senate*, the *fifty Representatives* of each *Tribes* presided, Turn about; and each *Fifty*, for the Space of *thirty-five Days*, beginning with the *Representatives* of the *first Tribe*. The *presiding fifty* were called *ἱερευταῖς*; and the Space of *thirty five Days*, during which they presided, was termed *ἱερευτάνεται*.

The same presiding *Fifty* again divided their *Trouble*, by agreeing that *Ten* only of them should preside, for the *first seven Days* of their *Time*; *Ten* more, for the *next seven*; and so on, till each *Ten* of the *Fifty* had taken a *Turn* of *seven Days*; which made *five times seven*, or *thirty-five Days*, that is, the *ἱερευτάνεται*, or *whole Time of the Tribe's presiding*.

Now the *Ten*, whom the *fifty ἱερευταῖς* deputed out of themselves, were, for the *Time being*, called *πρόεδροι*; and one of these, again, who was chosen by *Lot* to preside, in *Chief*, was stiled *ἱερέας*.

With Regard to the *ἴκκλησιαι*, or *Popular Assemblies*, the distinct Business of the *ἱερευταῖς* was to summon the People to meet; that of the *πρόεδροι*,

λων, ἐγραμμάτευε Μῶρος τῆς νυκτὸς, καὶ ὁ Ὑπνος τὸν<sup>1</sup> γνώμην εἶπεν.—ΕΠΕΙΔΗ<sup>2</sup> τολλοὶ τῶν ξένων,<sup>3</sup> καὶ μόνον<sup>4</sup> Ελληνες, ἀλλὰ καὶ Βάρβαροι, ψδαμῶς ἀξιοι ὄντες κοινωνεῖν ἡμῖν τῆς τολλείας ωφελγραφέντες, ωκειοιδές ὅπως καὶ θεοὶ δόξαντες, ἐμπεπλήκασι μὲν τὸν ὄρανον, ὡς μεσὸν εἶναρ τὸ συμπόσιον ὅχλον ταραχῶδες τολυγλώσσων τινῶν, καὶ<sup>5</sup> ξυγκλύδων ἐπιτελέοιπε δὲ οὐ ἀμεροσία, καὶ τὸ νέκταρ, ὡς<sup>6</sup> μνᾶς ἦδη τὸν<sup>7</sup> κοτύλην εἶνα, διὰ τὸ ταλαῖθος τῶν τινόντων οἱ δὲ ὑπὸ αὐθαδεῖας ωφελσάμενοι τὰς ταλαγύς τε, καὶ ἀληθεῖς θεύς, ωροεδρίας ηξιώκαστριν ἐαυτὰς ωφελάτων τὰ τάρτρια, καὶ ἐν τῇ γῇ ωροτιμᾶσθαι θέλεσι<sup>8</sup> ΔΕΔΟΧΘΩ τῇ βρύλῃ, καὶ τῷ δῆμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ.

to lay before them what they were to deliberate upon; and that of the *ἐπισάτης*, to grant them the Liberty of Voting, which they could not do, till he had given them a Signal.

*Laws* and *Decrees* generally took their Rise in the *βουλὴ*, or *Senate*; because the Persons, who composed it were Men of Learning, and great Knowledge in the true Interests of the Constitution; but no Act of their's was of any Force, till the above proper Officers had laid it before the People, and they had ratified it by their Votes. This Account I have collected from the most learned Dr. *Potter*.

It is to be observed, that *Jupiter* is, here, made to represent all the *προύσαις*, in his single Person, and *Neptune* the *πρόεδροι*; but *Apollo* and *Momus* only the single Officers, called *ἐπισάτης* and *γραμματεὺς*; by which it appears, that a proper Pre-eminence is, here, preserved in the Distribution of these Offices.

1. *γνώμην εἶπεν.*] It is not meant, that *Hypnus* was the Person, who laid this *Decree* before the Assembly; but that he was the first Author of it. *Γνώμην εἰπεῖν*, *censere*, *vel*, *Auctor-essentia*. *Steph.*

There seems to be an humorous Allegory, in making the God of *Sleep* the Author of this *Decree*; which is as much as to say, that the whole Affair of this Assembly of fictitious Deities is but a Dream, or *Chimera*.

2. & *μόνον Ελληνες.*] He speaks, in Conformity to the Usage in *Athens*, where, even, *Greeks* were reckoned *ξένοι*, or *Strangers*; to wit, such as came from *Ionia*, the Islands, or any other Colony. See *Potter*.

3. *ξυγκλύδων.*] Put for *συγκλύσων*, from the Nominative *σύγκλυσις* — *ίδος*, a Derivative from *συγκλέω*, *convoco*.

4. *μνᾶς.*] See the Note upon *δευχμῶν*, *Lib. I. Dial. xi.*

5. *κοτύλην.*] See the Note upon *χοίνικας*, *Lib. I. Dial. xvii.*

πώ τερὶ τροπάς χειμερινάς, ἐλέσθαγ δὲ ἐπιγυώμονας τελείας θεὺς ἐπίστια, τρεῖς μὲν, ἐκ τῆς παλαιᾶς βυθῆς τῆς ἐπὶ Κρόνος, τέτταρας δὲ ἐκ τῶν διδεκα, καὶ ἐν αὐτοῖς, τὸν Δία. Τέττας δὲ τὰς ἐπιγυώμονας, αὐτὰς μὲν καθίζεσθαγ ὅμοιας τὸν νόμιμον ὅρκον, τὸν Στύγα. Τὸν Ἐρμῆν δὲ, κηρύξαντα ξυναγαγεῖν ἄπαντας, ὅσοι ἀξιῶσι<sup>1</sup> ξυντελεῖν εἰς τὸ συνέδριον. Τὰς δὲ ἡκειν μάρτυρας ἐπαγομέμετρας ἐνωμότυς, καὶ ἀποδειξεῖς τὰ γένυας. Τεύθενθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἔνα. Οἱ δὲ, ἐπιγυώμονες ἔξετάζοντες ἢ θεὺς εἶναι, 10 ἀποφαγῆνται, ἢ καταπέμψυσιν ἐπὶ τὰ σφέτερα ἡρία, καὶ τὰς θήκας τὰς προγονικάς. <sup>2</sup> Ήν δέ τις ἀλλὰ τῶν ἀδοκίμων, καὶ ἄπαξ ὑπὸ τῶν ἐπιγυωμόνων ἐκριθένθιων ἐπιβαίνων τὰς ψραῖς, ἐς τὸν τάρταρον ἐμπεσεῖν τὰτον. Ἐργάζεσθαγ δὲ τὰ αὐτὰ ἔκαστον. Καὶ μήτε τὴν Ἀθηνᾶν ἰσοθαγ, μήτε 15 τὸν Ἀσκληπιὸν χρησμωδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνον ποιεῖν, ἀλλὰ ἐν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρῳδὸν, ἢ ιατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀραιταλάττειν καγνὰ ὄνόματα, μηδὲ ληρεῖν τερὶ ὃν όκον ἴσασιν. Οπόσοι δὲ ἥδη ταῦτα ἢ θυσιῶν ἡξιώθησαν, ἐκείνων μὲν 20 καθαρεύθηνται τὰ ἀγάλματα, ἐντεθῆνται δὲ ἢ Δίος, ἢ Ήρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν, καὶ σύλην ἐπιτίησαι ἀντὶ βωμῆς. <sup>3</sup> Ήν δέ τις παρακάση τὰς κηρύγματος, καὶ μὴ ἐθελήσῃ ἐπὶ τὰς ἐπιγυώμονας ἐλθεῖν, ἐρήμην αὐτοῦ

1. ξυντελεῖν.] The other Translation renders this Word *legitime-admitti*; but I chuse to follow Stephanus, who says that, upon Occasions of this Kind, it should be rendered *contribui, to be ranked among*. Yet still I cannot see, why it should, or how it can, be taken passively. It comes from *τίλος*, *Dignitas*, or *Magistratus*, (which Sense of the Word is common, as we find *Cyrus*, in *Xenophon*, saying *εἰς τὸ τέτο τὸ τίλος κατίσην*); and I cannot apprehend, why it may not be, naturally

and easily, rendered, *in dignitatem, vel, magistratum coire*.

2. ἀλλά.] The third Person singular of the second Aorist of the Subjunctive Mood Active. But both the Perfect and second Aorist Active of the Verb ἀλίσκω, or ἀλωμι, are, generally, taken Passively, as *κλίτων ἥλωκε, furans deprehensus est*, Steph. and, *πόλις ἀλλών, urba capta*, ll. ii.

3. ἔρημην.] *ἔρημος*—ον, and *ἔρημος*, η, ον, are both said. But there is no such Word as

καταδιαιτησάντων. —— ΖΕΥΣ. Τοῦτο μὲν ἡμῖν τὸ Ψήφισμα δικαιέστατον, ὃ Μῶμε, καὶ ὅτα δοκεῖ, ἀνατεινάτω τὴν χεῖρα. Μᾶλλον δὲ ὅτα γιγνέσθω ὥστε γάρ οἴδ' ὅτι ἔσονται, οἱ μὴ χειρολογήσοντες. Ἀλλὰ νῦν μὲν, ἀπίστε. Ὁπόταν δὲ κηρύξῃ ὁ Ἐρμῆς, ἥκειε, κομίζοντες ἔκαστος 5 ἐναργῆ τὰ γυωρίσματα, καὶ σαφεῖς τὰς ἀποδεῖξεις, τῷρος ἔνομα, καὶ μητρὸς, καὶ ὅθεν, καὶ ὅπως θεός ἐγένετο, καὶ φυλῆν, καὶ <sup>2</sup> φράτορας. Ως ὅσις ἀν μὴ παράσχηται, καὶ εἰ μελίσσει τοῖς ἐπιγυώμοσιν, εἰ νεώρ τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἀνθρωποι θεὸν αὐτὸν εἴραι κομίζοσιν. 10

ἔργον, an absolute Substantive; for, when it is put alone for a *Desert*, *χωρὶς*, *Regio*, is understood. So likewise, when *ἔργον* is used, as a Law-term, signifying a *forsaken Cause*, or that upon which no Defendant appears, then, also, is the Substantive *δίκη*, a *Cause*, or *Suit*, understood. See *Steph.*

1. καταδαιτησάντων.] The Genitive Case Plural of καταδαιτήσας, the Participle of the first Aorist Active, put, according to the Attic Dialect, for καταδαιτησάντων, the third Person Plural of the first Aorist of the Imperative Mood Active of καταδαιτάω, *condemno*, from κατὰ, *contra*, and δίαιτα, *Arbitrium*. — Stephanus observes, that *Arbitrium* is a most extraordinary Signification of the Word δίαιτα, which, properly,

signifies *Mos-vivendi*, or *Ratio Victus a Medicis prescripta*. And, since none, before him, have accounted for its signifying *Arbitrium*, he begs Leave to guess, that it is, because, as the Prescribing a proper Regimen of *Diet* restores Health to sick Persons, so the Decision, proposed by *Arbitrators*, restores Peace and Harmony to the contending Parties. Were I allowed also to guess, I should be apt to think, that, as a proper Regimen of *Diet*, which allows a Patient neither *more*, nor *less*, than he ought to have, hath been termed δίαιτα, so that Distribution of *Justice*, which gives each of the Litigants his *exact Due*, might be called by the same Name.

2. φράτορας.] See the Note upon φρατεῖαν, *Lib. II. Dial. ii.*

### ΔΙΑ'Λ. γ'. Τίμων, ἡ Μισάνθρωπος.

It is impossible to express the Humour and Satire, with which the Vices and Follies of Mankind are, here, exposed. But the best Way, to be justly affected with both, is for the Reader strongly to picture and represent, to himself, the Habits, the Attitudes, the Humours, the Passions, and the Voices of the Speakers. So, if we would read *Timon's Prayer*, with which the *Dialogue* begins, with a proper Taste, we must represent to ourselves *Timon* in his furred Leather Coat, dirty, shabby, and

leaning upon his Spade; and then, after no very pious Meditation, suddenly turning up his sour sneering Face, and, in a loud, harsh, angry, gibing Tone of Voice, addressing, or rather attacking, *Jupiter* with a Volley of Poetical Epithets and Attributes.

TIM. Ζεῦ<sup>1</sup> φίλιε, κὺ ξένιε, κὺ ἐταιρεῖε, κὺ ἐφέ-  
σιε, κὺ ἀδεροπητὰ κὺ ὄρκιε, κὺ νεφεληγερέτα,  
κὺ ἐρίγδυπε, κὺ εἴ τι σε ἄλλο οἱ ἐμβρόνητοι ποιῆται καλύτι  
καὶ μάλιστα ὅταν ἀπορῶσι τρὸς τὰ μέτρα· (τότε γὰρ αὐ-  
τοῖς πολυώνυμος γίνομενος ὑπερεΐδεις τὸ πίπτον τὸ<sup>2</sup> μέ-  
τρα, καὶ ἀναπληροῖς τὸ κεχηνὸς τὸ ῥύθμον) πάσοι νῦν ἡ  
ἐρισμάραγος ἀσρατή, καὶ ἡ βαρύβρομος βροντή, κὺ ὁ αι-  
δαλόεις, καὶ ἀργύτεις, κὺ σμερδαλέος κεφανός; ἀπαντὰ γὰρ  
ταῦτα λῆρος ἥδη ἀναπέφηνε, κὺ καπνὸς ποιητικὸς ἀτεχνῶς  
10 ἔξω τὸ πατάγγα τῶν ὄνομάτων. Τὸ δὲ ἀοιδήμόν σου, κὺ ἐκπ-  
έολον ὅπλον, καὶ τρόχειρον, ψκ οἵδιον ὅπως τελέως ἀπέσθη,  
κὺ ψύχρον ἔσι; μηδὲ ὀλίγον σπινθῆρα ὄργης κατὰ τῶν ἀ-  
δικῶντων διαφύλαττον. Θᾶτον γάν τῶν ἐπιορκεῖν τις ἐπι-  
χειρῶντων ἔωλον Θρυαλλίδα φοβηθεῖη ἀν, ἡ τὸν τοῦ πανδα-  
15 μάτορος κεφανῶν φλόγα. Οὕτω δαλόν τινα ἐπανατίνασθαι  
δοκεῖς αὐτοῖς, ὡς τῶν μὲν, ἡ καπνὸν ἀπὸ αὐτῶν μὴ δεδιέ-  
ναι, μόνον δὲ τότε οἰσθαι ἀπολαύειν τὸ τραῦματος, ὅτι  
ἀναπλησθεῖται τῆς ἀσβόλης. "Ωςε ἥδη διὰ ταῦτα σοι  
κύ ὁ Σαλμονεὺς ἀνίβροντῶν ἐτόλμα, ψ τάντοις αὐτίθανος  
20 ὁν τρὸς ὄτω ψυχρὸν τὸν ὄργην Δία, Θερμιγρὸς ἀνήρ, κὺ  
μεγαλαυχέμενος. Πῶς γὰρ ὅπα γε καθάπερ<sup>3</sup> ὑπὸ μαγ-

1. φίλιε.] The Words *philie*, *hospitalitie*, and *jusjurandice*, in the Translation, are coined.

2. μέτρου.] Εἰσίνονται δὲ οἱ ῥύθμοι, τὰ δὲ μέτρα οὐ βα-  
νοῦνται. Scholiast. *Eschyli. Faber.* — So that *ῥύθμος* signifies the *harmonius Run* of a Verse, and *μέτρον* the *just Measure*, or, *Number*, of Feet.

3. ὑπὸ μανδραγόδα.] Græ-  
nius thinks, that *Lucian* could  
not write it, *ὑπὸ μανδραγόδα*,  
because the *Mandrake* doth not  
cause *Sleep* to such, as only lie

under it, but to such as *drink* the *Juice* of it: And he, therefore, would have it read, *ἀπὸ μανδραγόδου*, after *Mandrake*, that is, "after Taking a *Dose* of *Mandrake*." That *ἀπὸ* is, often, taken, in this Sense, is certain; as, *ἀπὸ δ' αὐτοῦ θερίσσοντο*, at *deinde armabantur*, II. ix. and, *ἀπὸ δείπνου post cenanam*; *ἀπὸ σαλπίγγος post tubæ sonitum*. Steph.— Yet, as the *Mandrake* is a Plant of a soporific Quality, I think, *Lucian* might have considered a *Dose*

δραγόρα καθεύδεις; ὃς γέτε τῶν ἐπιορκῆσιν ἀκένεις, γέτε τὰς  
ἀδικήσις ἐπισκοπεῖς, λημᾶς δὲ, καὶ ἀμβλωπίσις πρὸς τὰ  
γιγνόμενα, καὶ τὰ ὅτα ἐκκεκώφωσαι καθάπερ οἱ παριθυκό-  
τες. Ἐπεὶ νέος γε ἔτι καὶ ὁξύθυμος ὡν, καὶ ἀκμῆς τὴν  
οργὴν, πολλὰ κατὰ τῶν ἀδίκων, καὶ βιάζων ἐποίεις, καὶ ὁδέ- 5  
ποιεῖ ἥγες τότε πρὸς αὐτὸς ἐκεχειρίαν, ἀλλ' αὐτὶς ἐνεργὸς  
πάντως ὁ κεραυνὸς ἦν, καὶ οὐδεὶς ἐπεστέιτο, καὶ οὐδεὶς βροτὴν  
ἐπαλαγεῖτο, καὶ οὐδὲ ἀσραπὴ συρεχεῖς ὥσπερ ἐτίς ἀκροβο-

of it, as an *Oppression* and *Load* upon the Senses; and, therefore, have said of a Person, that he slept, *ὑπὸ μανδραγόρα*, under the *Oppression of a Dose of Mandrake*.

I have been favoured, with the following accurate and learned Account of the *Mandrake*, by a Friend:—“ *Mandrake* is an Herb of a narcotic and cold Quality, especially the Root, which is large, and shaped like those of Parsnip, Carrot, White Briony, &c. and, in old Times, has been applied to deaden Pain, in Parts to be opened, or cut off. Its Roots are sometimes forked; which made the fruitful Heads of Antiquity fancy they were like the Legs, or Thighs, of Men, and derives its Greek Name of *Mandragora*, quasi *Andragora*, *quod inter eradicandum ejulatur et humanam refert vocem*. Pythagoras calls it, *Anthropomorphus*; Columella terms it, *Semihomo*. Albertus de Mandragora, *Drusius de Monstris*, *Kircherus de Materia Parastatica*, *Plin. in Hist. Nat.* and others, have run into the same conceit.

“ The Ancients believed it grew only, at Places of Exe-

“ cution, out of the Urine and Fat of the Dead; that, in Eradication, it shrieked; that it brought Calamity on such as pulled, or dug it up; to prevent which Disasters, *Pliny*, who lets no idle Story slip, gives Directions, at large to be observed in pulling it.” “ Cunning Impostors have confirmed these Errors, by chusing forked Roots of it, and, carving, in some, the generative Parts of Men, in others, those of Women; and putting into small Holes, made in proper Place, the Grains of Millet, Barley, or the like; and setting them in a moist Place, till they grew, and sent forth Blades; which, when dried, looked like Hair. For the Discovery of these Cheats, we are beholden to *Matthiolus*, *Grollius*, *Sir Thomas Brown*, and others.”

1. *εἰς ἀκροβολισμὸν*.] *Ἀκροβολίω* signifies “ to dart, or shoot, from beneath, at any high Place, or Thing; or, from an high Place, at some thing below.” And, though Stephanus, who shews this to be the true Meaning of the Word, interprets ἀκροβολισμὸς, by nothing, but *Jaculatio* or *Velitatio*,

λισμὸν προηκοντίζετο. Οἱ σεισμοὶ δὲ <sup>1</sup> κοσκινῆδον, καὶ οἱ χιῶν σωρῆδον καὶ οἱ χάλαζα πετριδόν· καὶ ἵνα οἱ <sup>2</sup> φορτικῶς διαλέγωμαι, ὑετοὶ τε ῥαγδαῖοι, καὶ βίσοις <sup>3</sup> ποταμὸς ἐκάστη σαγών· ὥστε τηλικάτη ἐν ἀκαρεῖ χρόνου ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποθερυχίων ἀπάντων παταδεδυκότων, μόγις ἐν τι κιβώτιον περισωθῆναι, προσκεῖλαι τῷ <sup>4</sup> Λυκωρεῖ, ζωπύρον τι τῷ ἀνθρωπίνιον σπέρματος διαφύλαττον εἰς ἐπιγονὴν κακίας μεῖζονος. Τὸν γάρ τοι ἀκόλυθα τῆς ῥαθυμίας τάπιχειρα κομίζῃ παρ' αὐτῶν, Ὅτε

yet certainly it must, from its Composition, originally and properly, signify, *ex-alto-vel-edito-loco-Jaculatio*, or, *editum-versus-locum-Jaculatio*; And, here, it must signify the *Former*, as the *Lightning* must have been *darted downward*. For these Reasons, I take *εἰς ἀκροβολισμὸν* to be, here, spoken, in much the same Manner, as *εἰς ὑπερβόλην*, or, *εἰς τὸ ἀκριβέστατον*; and, therefore, to signify, *usque ad Acrobolismum*, that is, *even to the Degree of an Acrobolismus*; that is, “ as thick as “ *Darts* are showered down up- “ on an *Enemy*, from the *Walls* “ of a *Town*, or other *high* “ *Place*.” Erasmus, here, renders both *ὅσπερ* and *ἐσ* by nothing but *in morem*; which, how it answers to those two Words, I cannot see: Nor can I apply this Expression to *ἐσ*, having never met with this Preposition, in that Sense.

1. *κοσκινῆδεν.*] “ *Ut cribri agitatem referre videantur.*” *Faber.*

2. *φορτικῶς.*] Stephanus shews, that *φόρτικος* signifies, “ fit to- “ carry great - Burthens,” as, *φόρτικον πλοῖον*, *onerariā Navis*; and that, metaphorically, it signifies *molestus*, or *tadious*. But I find it hard to conceive (though

Erasmus hath so translated it) how *φορτικῶς*, here, can signify *molestè*, because *Timon*, through the Whole, preserves, at least, a Sort of a Shew of Decorum towards *Jupiter*, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical, in him, to tell *Jupiter*, to his Face, while he was praying to him, that he would *pester* him, especially since what he subjoins to *φορτικῶς διαλέγωμαι*, viz. *ὑετοὶ ῥαγδαῖοι*, &c. is not, at all, Language of a *pestering* Nature. I, therefore, am inclined to think, that *φορτικῶς*, in this Place, means, *magnificè*; as if he had said, “ And, *Jupiter*, that I “ may talk to you *importantly*, “ or *grandly*, as my Subject re- “ quires, I should.”—And this he really does, by going on in the *grand* Expressions, *ὑετοὶ ῥαγδαῖοι*, &c.

3. *ποταμὸς.*] The *Text* seems to want *τοῦ* before *ποταμὸς*, to answer *τοῦ* going before.

4. *Λυκωρεῖ.*] *Lycores* was a Street of the City *Delphi*, upon Mount *Parnassus*, of which the common Dictionaries make no Mention.

Σύνοντος ἔτι σοὶ τίνος, οὕτε σεφανεῦντος, <sup>1</sup> εἰ μή τις ἄραι πάρεργον Ὀλυμπίων ἐγένετος, <sup>2</sup> πάγῳ ἀναβαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαῖον συντελῶν. Καὶ κατ' ὀλίγον Κρόνον σε, ὃ θεῶν γενναιότατε, ἀποφάγουσι, γαρωσάμενος <sup>3</sup> τῆς τιμῆς.

2. Ἐώ λέγειν, ὅποσάκις ἥδη σου τὸν νεών-σεσυλήκασιν. Οἱ δὲ ἐγένετοι τὰς χεῖρας <sup>2</sup> Ὀλυμπιάδιν ἐπιβεβλήκασι. Καὶ σὺ ὁ ὑψιβρεμέτης ὥκητας, <sup>3</sup> ἀναβαῖσαι τοὺς κύρας, <sup>4</sup> τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδομήσαντες αὐτοὺς <sup>10</sup> συλλάβοιεν, ἔτι συσκευαζομένας πρὸς τὴν φυγὴν. Ἀλλ' ὁ γενναιός, καὶ γιγαντολέτωρ, ἐγένετο πιλαροκράτωρ ἐκάθηπτο, τὰς πλοκάμους περικειρόμενος ὑπ' αὐτῶν, δεκάπιχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, <sup>3</sup> ὃ θευμάσιε, πηνίκα παύεται οὕτως ἀμελῶς παρορώμενα; <sup>4</sup> πότε κολά-<sup>3</sup> σεις τὴν τοσαύτην ἀδικίαν; <sup>4</sup> πέσοι Φαέθοντες <sup>5</sup> Δευκα-<sup>5</sup> λίωνες ίκανοὶ πρὸς ὄτας ὑπέρβαντον ὕδριν τὴν βίαν; οὐα γὰρ

1. ἐ μή τις ἄραι πάρεργον Ὀλυμπίων.] These Words are, to me, very obscure: I, therefore, leave the *Translation* of them, as I found it; though, I fear, it hath no Authority, for rendering πάρεργον, adverbially, by “*obiter*”; and much less, for rendering Ὀλυμπίων by “*in* “*Ludis Olympicis*.” It is true, Ὀλυμπία—*ων*, signifies *Olympia*, or, *Ludi Olympiae*; but, how the Genitive Case Ὀλυμπίων can signify, “*in Olympicis*,” is what I cannot conceive. The only Sense, I can make of this Place, arises from considering the *Text*, as running in this manner; ὅτε θύεοντος ἔτι σοὶ τίνος, ὅτε στεφανεῦντος, εἰ μή τις ἄραι ποιησείε πάρεργον ἘΚΕΙΝΟ Ὀλυμπίων. “*Nec sacrificante tibi amplius aliquo, nec stat tuam tuam coronante nisi præstiterit quispiam supervacata*—

“ neum illud Ludorum Olympiū “ picorum.” And this Sense I should gladly change for one that may be drawn from the *Text*, with more Ease.

The *Olympic Games* were celebrated, in Honour of *Jupiter Olympius*, not at Mount *Olympus* in Thessaly, but near the City *Olympia*, otherwise called *Pisa*, upon the River *Alpheus*, in *Peloponnesus*.

2. Ὀλυμπιάδιν.] The Dative Case Singular of Ὀλύμπια, the Name of that City, with σιν added; and is put adverbially, signifying, *in Olympia*; So Ὀλυμπιάδιν, *ab Olympia*; and Ὀλυμπιάδες, *Olympiam-versus*.

3. ὃ θευμάσιε.] “*Honoris appellatio. Ut, ὃ γενύδα, εὐδαιμόνε, &c.*” *Faber.*

4. πέσοι Φαέθοντες, &c.] *How many universal Conflagrations and Deluges!* Meaning, that the

τὰ κοινὰ ἔστας, τάμα εἴπω, τοσύτες Ἀθηναίων εἰς ὑψος ἄρας, καὶ πλεσίας ἐκ πενεσάτων ἀποφίνας, καὶ πᾶσι τοῖς δεομένοις ἐπικουρίσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πέντε διὰ ταῦτα ἐγενόμην, ὡκέτι 8δὲ γνωρίζομαι πρὸς αὐτῶν, οὕτε προσβλέποντι 5 οἱ τέως ὑποπήσοντες, καὶ προσκυνῶντες, καὶ τῷ ἐμῷ νεύματος ἀνηρτημένοι. Ἀλλ' ἦν πα καὶ ὁδῷ βαδίζων ἐγτύχοι-  
μί τινι αὐτῶν, ὥσπερ τινὶ σκληροῦ παλαιοῦ νεκροῦ ὑπίστιαν, 10 ὑπὸ τοῦ χρόνου ἀνατείραμμένη παρέρχεται, <sup>1</sup> μιδὲ ἀναγνόντες οἱ δὲ καὶ πόρρωθεν ἰδόντες, ἐτέραν ἐκτρέπονται, δισ-  
άκτησον, καὶ ἀπολρόπαιον θέαμα ὄφεοται ὑπολαμβάνοντες,  
τὸν δὲ πρὸ πολλοῦ σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγενημένον.  
"Ωσεὶ ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἔχατίαν τραπόμενος,  
ἐναφάμενος διφθέραν, ἐργάζομαι τὴν γῆν ὑπόμισθος ὁβολῶν  
τεστάρων, τῇ ἐρημίᾳ, καὶ τῇ δικέλῃ προσφιλεσσοφῶν ἐν- 15  
ταῦθε. Τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι ὄφεοται  
πολλοὺς παρὰ τὴν ἀξίαν εὐπράτλοντας. <sup>2</sup> Ἀνιαρότερον  
γὰρ τοτέ γε. "Ηδη ποτὲ δέν, ὡς Κρόνος καὶ Ρέας υἱὲ, τὸν  
βαθὺν τῶνον ὑπνον ἀποσεισάμενος, καὶ νῖδυμον (ὑπὲρ τὸν  
3 Ἐπιμενίδην γὰρ κεκοίμησαι,) καὶ <sup>4</sup> ἀναρρίπτοντας τὸν κε- 20

present Race of Mortals deserve to be *burned*, or *drowned*, many Times over.

1. Μηδὲ ἀναγνόντες.] Faber renders these Words, “ *ne legentes quidem*,” as if they considered *Timon* as a fallen Pillar of some Sepulchre, the Inscription on which they *would not* so much as *read*—It is true, ἀναγνώσων, often, signifies to *read*; but “ *agnosco*” is the proper and most usual Signification of it; and, I think, “ *agnoscentes*” is the more natural Sense, in this Place, though I own the other to be somewhat pretty.

2. Ἀνιαρότερον.] “ *More vexatious*,” than even my Calamities, in this Place of Toil and Want.

3. Ἐπιμενίδην.] He was a Poet of Crete, who, as he attended his Father’s Flocks, fell *a-sleep* in a Cave, and slept there 70 years.

St. Paul is said, in his Epistle to *Titus*, to have quoted, from him, that Verse, *Κρῆτες ἀεὶ ψεῦσαι, κακὰ θηρία, γαστίσεις ἀργαῖ*.

Stepb.

4. ἀναρρίπτοντας.] “ *Pīstn, a ῥίπτω, jacio, est Impetus ejus quod projicitur.* Stepb. But I should think that, considered as the Theme of *ῥίπτω*, *ventilo*, it means, rather, the *Wind*, occasioned by any Thing that is thrown by *Force*; and this I think, because it is, frequently, used to signify the *Wind*. Hence, I cannot but con-

γανίν, ή ἐκ τῆς <sup>1</sup> Οἴτης ἐνανθάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδεῖχαρ τινα χολὴν ἀνδρῶδης καὶ νεανικὴν Δίος, εἰ μὴ ἀληθῆ ἐσί τὰ ὑπὸ <sup>2</sup> Κρητῶν περί συ, καὶ τῆς ἐκεῖ σῆς παρῆς μυθολογύμενα.

3. ΖΕΥΣ. Τίς ἔτος ἐσιν, ὁ Ἐρμῆ, ὁ κεκραγώς ἐκ τῆς <sup>5</sup> Ἀττικῆς, παρὰ τὸν Τυμῆτὸν ἐν τῇ ὑποσείᾳ, πίναρος ὄλος, καὶ αὐχμῶν, καὶ ὑποδίφθερος; σκάπτει δὲ, <sup>3</sup> σῆμα, ἐπικεκυφώς, λάλος ἄνθρωπος, καὶ Θρασύς. <sup>4</sup> Ήπειροφόρος ἐσιν· <sup>8</sup> γὰρ ἀνὰ γῆτων ἀσεβεῖς τὰς λόγγες <sup>5</sup> διεξήσι καθ' ἥμερον.

4. ΕΡΜ. Τί φῆς, ὁ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχενζα-<sup>10</sup> τίδη, τὸν Κολυτίεα; γῆτος ἐσιν ὁ πονηρός ήμας καθ'.

clude, that *προβίω* does not so properly signify, “*follibus sufflo*” (as the Writers of Lexicons render it) but, “*projiciendo ventilo*,” *to blow up by a projectile Motion*; as Children, in their Play, *kindle up* the Fire on the End of a Stick, by *whirling* it about. And, perhaps, *Lucian*, here, intended a Piece of Wagery on *Jupiter*, by making *Timon* desire him to *revive* the Fire of his Thunderbolt, as a Boy, in his Play, does that on the End of a Stick, *viz.* by *whirling* it about. In which Sort of Action, *Jupiter*, *whirling* his Thunderbolt, in order to *light it up*, must make a comical Sort of a Figure.

1. Οἴτης.] Mount *Oeta* hath, never, been remarkable for *Fire* or *Volcanoes*. But as *Etna* was, both for those, and for the Forge of the *Cyclops*, in which were made *Jupiter*'s Thunderbolts, I have no Doubt, but *Lucian* wrote it *Aἴτηνς*. I have found *Faber*, too, of this Opinion.—*Ἐνανθάμενος*, read *ἀνανθάμενος*, says *Faber*, especially,

because *Erasmus* translates it, “*redaccenso*; which he must have done, because he found it so written in his Book.—This Emendation is, certainly, just; because, as the Thunderbolt had been *extinct*, it was therefore, to be “*re-kindled*,” or, again, *made red hot*.

2. Κρητῶν.] See the Story of *Jupiter*, in your Dictionary.

3. σῆμα.] It seems, *Jupiter*, could not, at that vast Height, distinctly see, whether *Timon* was *digging*, or not. But he very judiciously *guesses*, from his *stooping* Posture, that he is at that Sort of Work.

4. φιλέσοφος.] Many of the *Philosophers* were wont to decry the chimerical Deities of the *Heathens*. On this Account was *Socrates*, the greatest of them, put to Death, by the *Athenians*.

5. διεξήσι.] The third Person singular of the Preterpluperfect Tense of the Middle Voice. *διεξέσι*, properly, signifying, as it were, *perireo*; but, often, used for *edissero*, or *Uratione-perireo*.

ιερῶν<sup>1</sup> τελείων ἐσιάσας, ὁ<sup>2</sup> νεόπλαγιος, ὁ τὰς ὄλας ἐκαλόμε-  
σας, παρ̄ ὁ λαμπρῶς εἰώθαμεν ἑορτᾶσθαι τὰ Διάσια. ΖΕΥΣ.  
Φεῦ τῆς ἀλλαγῆς. Οἱ καλὸς ἐκεῖνος, ὁ ταύτιος, τερὶ ὅν  
οἱ τοσῦτοι φίλοι; τί ταθὼν τοιεῖτος ἐσιν, αὐχμηρός,  
5 ἄθλιος, καὶ σκαπαγεὺς, καὶ μισθωτός, ὡς ἔοικεν, ὃτα βα-  
ρεῖται καταφέρων τὴν δίκελλαν. ΕΡΜ. <sup>3</sup> Οὐτωσὶ μὲν ει-  
πεῖν, χρισόγνης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ  
τρὸς τῆς δεομένης ἀπαίτιας οἴκλος<sup>4</sup> ὡς δὲ ἀληθεῖ λόγω, ἄνοια,  
καὶ<sup>4</sup> εὐήθεια, καὶ ἀνροτία τερὶ τῆς φίλης, ὃς καὶ συνίει, κό-  
10 ραξί, καὶ λύκοις χαριζόμενος· ἀλλ’ ὑπὸ γυπτῶν τοσύτων ὁ  
κακοδάγμων κειρόμενος τὸ ἥπαρ, φίλης εἶναι αὐτὸς καὶ ἐταύ-  
ρυς ὤντο, ὑπὲρ εὐνοίας τῆς τρὸς αὐτὸν, χαίροντας τῇ Βορᾶ.  
Οἱ δὲ τὰ ὄσα γυμνάσαντες ἀνεβῶνται, καὶ τεττον ἐν μάλα ἐπιμελῶς,  
15 ὥχοντο, αὖν αὐτὸν καὶ τὰς ρίζας ὑποτείμημένον ἀπολιπόντες,  
ῳδὲ γνωρίζοντες ἔτι, ὧδε τροσθλέποντες. Πόθεν γὰρ ἡ ἐπικυρώ-  
τες, ἡ ἐπιδιδόντες ἐν τῷ μέρει; διὰ ταῦτα δικελλίτης καὶ  
διφθερίας, ὡς ὄρᾶς, ἀπολιπὼν ὑπὲρ αἰσχύνης τὸ ἄσυ μισθε-  
γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ ταλατῶντες ταρ-  
20 αῖται, μάλα ὑπεροπτικῶς ταφέρχοντα, ὧδε τένομα, εἰ-

1. τελείων.] Such Beasts were chosen for *Sacrifices*, as were *without Blemish*: Which Custom, doubtless, was originally, taken from the Commands given by God, at the Institution of the Passover, and of the Consecration of Priests; “Your Lamb shall be *without Blemish*, a Male of the first Year,” *Exod.* xii. 5. And “Take one young Bullock, and two Rams, *without Blemish*.” *Exod.* xxix. 1. The Word *τελείων*, applied to *Sacrifices*, is of frequent Use, in *Homēr*; which makes *Lucian* use it, here, in the Way of Humour.

2. νεόπλαγιος.] Not suddenly-enriched, and, therefore, an *Upstart* (which is the usual Signifi-

cation of this Word) but, “lately enriched,” *i. e.* who lately came into a great Fortune; and such there had been, in *Timon’s Family*, as appears, by his Discourse with *Plutus* below. *Stephanus*, too, shews, that *νεόπλετος* is, sometimes, taken, in this Sense of *nuperditatus*.

3. Οὐτωσὶ μὲν ειπεῖν.] “That I may so say; That is, To talk in the Way of the World.”

4. εἰπέμεν.] Properly, *Good-Morals*; that is, *Honesty*, or *No-Guile*. Hence, it hath been used to signify that Kind of *Simplicity*, which makes an *honest Man* think every other as *undesigning* as himself, and which, therefore, hath a *Mixture* of *Folly* in it. See *Steph.* -

Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν οὐ παροπλέος  
ἀνὴρ, ύδε ἀμελητέος· εἰκότα γὰρ πύγανάλει δυσυχῶν, ἐπεὶ  
καὶ ὅμοια ποιήσομεν τοῖς καλαράτοις κόλαξιν ἐκείνοις, ἐπι-  
λελητρένοις ἀδρὸς<sup>1</sup> τοσαῦτα ταύρων τε καὶ αἰγῶν πιο-  
ταῖα καύσταντος ήμιν ἐπὶ τῶν βωμῶν· ἔτι γὰρ ἐν ταῖς ρισὶ<sup>2</sup>  
τὴν<sup>3</sup> πνίσσαν αὐτῶν ἔχω· πλὴν υπὸ ἀσχολίας τε καὶ θο-  
ρύβου πολλὰ τῶν ἐπιορκύησιν, καὶ Βιαζομένων, καὶ ἀρπαζόντων,  
ἴτι δὲ καὶ φόβου τὴν παρὰ τῶν ιεροτυλάντων (πολλοὶ γὰρ ὅτοι  
καὶ δυσφύλακτοι, καὶ ύδε ἐπ’ ὀλίγον καλαμῦσαν ήμιν ἐφιᾶσι)  
πολὺν ἥδη χρόνον, ύδε ἀπέβλεψα εἰς τὴν<sup>4</sup> Αἴγικὸν, καὶ μά- 10  
λισα ἐξ ὧν φιλοσοφία καὶ<sup>5</sup> λόγων ἔριδες ἐπεπόλασαν αὐτοῖς.  
Μαχομένων γάρ πρὸς ἄλλους, καὶ πειραγότων, ύδε ἐπανέστιν  
ἐσι τῶν εὐχῶν. "Ωσε<sup>6</sup> ἡ ἐπιβυσάμενον χρὴ τὰ ὄντα παθῆσ-  
θαι, ἡ ἐπιβριβῆναι πρὸς αὐτῶν, ἀρεῖν τινα καὶ<sup>7</sup> ἀσώματα,  
καὶ λίρρης μεγάλη τῇ φωνῇ ξυνειρόντων. Διὰ ταῦτα τοι καὶ<sup>8</sup> 15  
τῶντος ἀμεληθῆναι συνέσῃ, πρὸς ήμᾶς ύπο φαῦλον ὄντα. "Ομως  
δὲ τὸν Πλάτον, ὡς Ερμῆ, παραπλανῶν, ἀπίθη παρὰ αὐτὸν  
κατὰ τάχος. Ἀγέτω δὲ ὁ Πλάτος καὶ τὸν Θησαυρὸν μεῖ<sup>9</sup>  
αὐτῷ, καὶ μεντώσαν ὄμφω παρὰ τῷ Τίμωνι, μιδὲ ἀπαλ-  
λατέσθωσαν ὅτων ῥαδίως, κανὸν δὲ τι μάλιστα υπὸ χρηστήσεος<sup>20</sup>  
αὐθις ἐκδιώκη αὐτὸς τῆς εἰκίας. Περὶ δὲ τῶν κολάκων  
ἐκείνων, καὶ τῆς ἀχαρισίας, ἢν ἐπεδεῖξαντο πρὸς αὐτὸν, καὶ  
αὐθις μὲν σκέψομαι, καὶ δίκην δώσομαι, ἐπειδὰν τὸν πε-  
ραυνὸν ἐπισκευάσω· κατεαγμένα γὰρ αὐτῷ καὶ ἀπεσομ-  
μένα εἰσὶ δύο<sup>10</sup> ἀκτίνες αἱ μέγισται, ὅπότε φιλοτιμότερον<sup>25</sup>.

1. τοσαῦτα.] Fober justly observes, that τοσαῦτα πιότατα is barbarous Greek, and that in the Royal Manuscript at Paris, it is, τοσαῦτα μῆρια ταύρων, &c. "So many *Tbigbs* " of Bulls." For the *Tbigbs*, especially, were not to be offered.

— πίονα μῆρι ἔκπτε.

Hom.

2. πνίσσαν ἔχω.] As Jupiter utters these Words, he, no Doubt, must be supposed, as it were, to snuff up the delicious Fume.

3. λόγων ἔριδες.] Disputes, in which was no just Reasoning, because they were only about Words.

4. ἀσώματα.] See the Note to this Word, Lib. I. Dial. xxxii.

5. ἀκτίνες.] Ἀκτίνη, properly, signifies a Sun-beam. I suppose the *Sbasts* darted by Jupiter, or the *Thunderbolts*, were called ἀκτίνες, both as they were supposed to resemble the *Rays of the Sun*, in Point of Brightness, and to be darted with much the same Velocity.

ἐκόντιτα σρώντι ἐπὶ τὸν <sup>1</sup> σοφιστὴν Ἀναξαγόραν, ὃς ἐπείθε-  
τὸς ὄμιλοτάς, μηδὲ ὅλως εἶναι τινας ἡμᾶς τὸς θεός. Ἀλλ'  
ἐκεῖνος μὲν δίμωρον. ὑπερέσχε γὰρ αὐτῷ τὴν χεῖρα Πε-  
ρικλῆς. Οὐ δὲ κεφανὸς εἰς τὸ <sup>2</sup> ἀράκιον ταφασκίφας,  
εἰκεῖνό τε καλέφεξε, καὶ αὐτὸς ὀλίγα δεῖν συνέτριψε ταφά-  
τὴν ωτραν ταλὶν ικανὴν ἐν τοσύτῳ καὶ αὕτη τιμωρία ἔσα  
αὐτοῖς, εἰ ὑπερπλατύνα τὸν Τίμωνα ὀρῶσιν.

4. ἘΡΜ. Οἷον ἦν τὸ μέγα κεκρυχένα, καὶ ὄχλοις εἰ-  
ναν, καὶ θρασύν; ἢ τοῖς δικαιολογήσαι μόνοις, ἀλλὰ καὶ τοῖς  
ποεύχομένοις τότε χρίσιμον. Ἰδία γὰρ αὐτίκα μάλα ταλ-  
σίος ἐκ περισάτου κατασκεψαί τοι Τίμων, βούσας καὶ ταφ-  
ριστιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιστρέψας τὸν Δία. Εἰ δὲ

1. σοφιστὴν Ἀναξαγόραν.] *Dio-  
genes Laertius* observes, that the  
σοφοί, or *Wise-Men*, afterwards  
called φιλόσοφοι, were, antiently,  
stiled σοφισταί.

Anaxagoras was very eminent for his Knowledge, in Natural Philosophy, especially the Astronomical Part. He held, that the Sun was a μυδὸς διά-  
πυρος, *candens Ferrum*, “ a red hot Mass of Iron,” as the Translator of *Laertius* renders it; but, according to others, and with more Truth, “ a red hot round Mass of Matter;” which, he asserted, was larger than all the Peloponnesus. He, likewise, held, that the Moon was inhabited, and had Mountains and Vallies in it. His Opinion of the Sun’s being a very large red-hot Mass of Matter, and of the Moon’s having Mountains and Vallies, is demonstrated by the modern Philosophers. And, perhaps, they have arrived at this Knowledge, because their Masters, the Antients, have shewed them the Way to it.

Anaxagoras was, by one Cle-  
on, arraigned of *Impiety* toward

the Gods, for holding the above Opinions, but he was only fined five Talents, and banished ἀπολογησαμένα ὑπὲρ αὐτῷ Περικλῆς τῷ μαθητῇ, “ his Scholar, Pericles, having defended him.” *Lucian* here, makes him an *Altheist*; but the contrary is evident, from that memorable Answer, he, once, made to a Man who asked him, Why he did not take Care of his Country? “ Yes (said he), I take great Care of my Country: at the same Time, pointing to Heaven.” *Diog. Laert.*

I know not what *Lucian* means by saying, that the Thunderbolt, that had missed *Anaxagoras*, destroyed the Temple of *Castor* and *Pollux*; except, that he alludes to some History that gave an Account, that this Temple had, in the Time of *Pericles*, been destroyed by Lightning; but I doubt whether we have any such History now extant.

2. ἀράκιον.] *Castor* and *Pollux* were, peculiarly, called ἀρά-  
κες, the Kings, or *Guardians*; and their Temple, ἀράκειον.  
*Steph.*

σιωπῇ ἔσκαπτεν ἐπικεκυφῶς, ἔτι ἀν ἔσκαπτεν ἀμελόμενος.

ΠΛΟΥΤ. Ἀλλ' ἐγὼ ὡκ ἀν ἀπέλθοιμι, ὁ Ζεῦ, ταρ πούτον.

ΖΕΥΣ. Διὰ τί, ὁ ἄριστε Πλάτε, καὶ ταῦτα ἐμῷ κελεύσαντος;

ΠΛΟΥΤ. "Οτι τὸ Δία ὕβριζεν εἰς ἐμὲ, καὶ ἔξεφόρει, καὶ εἰς πόλλα καλεμέριζε (καὶ ταῦτα, παῖρων αὐτῷ φίλον ὄντα) καὶ μόνον ψυχὴ δικράνοις με ἔξεωθει τῆς οἰκίας, καθάπερ οἱ τὸ τῶρ ἐκ τῶν χειρῶν ἀπορρίπτειντες. Αὐθίς δὲ ἀπέλθω, ταρασσοῖτοις, καὶ κόλαξι, καὶ ἐταίραις παραδοθησόμενος; ἐπ' ἐκείνας, ὁ Ζεῦ, πέμπε με, τὰς αἰσθητομένας τῆς δωρεᾶς, τὰς περιέφοντας, οἵς τίμιος ἐγὼ καὶ τερπόθητος. Οὗτοι δὲ οἱ λάροι τῇ πενίᾳ ξυνέσωσαν, τὴν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπάτωσαν ἄθλοι, τέτλαρας ὀβολὺς ἀποφέροντες, οἱ δεκαταλάντες δωρεὰν ἀμελοτὶ προσείμενοι. ΖΕΥΣ. Οὐδὲν ἔτι τοιώτον ὁ Τίμων ἐργάσεται περί σε, πάντα γάρ αὐτὸν ἡ δίκελλα πεπαγδαγώγηκεν (εἰ μὴ παντάπασιν ἀνάγνητος ἔσι τὴν ὄσφυν) ὡς χρῆν σε ἀντὶ τῆς πενίας προσεργεῖσθαι. Σὺ μέν τοι πάντα μεμψίμοιρος εἶναι μοι δοκεῖς, ἐσ τοῦ μὲν τὸν Τίμωνα αἰτιῆ, διότι σοι τὰς θύρας ἀναπέτασας, ἥφει περιποτεν ἐλευθέρως, ὑπε τοπλέιν, ὑπε ζητοπῶν. "Αλλοίδε τὸν παντίσιον ἡγανάκτεις καὶ τῶν πλεσίων, κατακεκλεῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεῖσι, καὶ σημέιων ἐπιβολαῖς, ὡς μηδὲ παρακύψας σοι ἐσ τὸ φῶς δινατὸν εἶναι. Ταῦτα γὰρ ἀπωδύρε πρός με, ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τοῦτο πολλοὶ οἱ μῆνες ἐφαίνεται, καὶ φρεντίδος ἀνάπτεως, συνεπιπλώσεως δικτύλων πρὸς τὸ ἔθος τῶν συλλογισμῶν, καὶ ἀπο-

1. λάροι.] Λάρος, properly, signifies a *S.a-gull*, which Boys usually catch, by holding up a little Froth to him. *Steph.*

We, too, call Men who are easily imposed on, or Dupes, by the Name of Gulls.

2. πέδος τὸ ἔθος, &c.] Agreeably to the Custom of Computation, that is, as *Tellers*, or *Reckoners*, of Money are apt to have their Fingers crumpled, while they reckon the Cash.—*Συλλογισμός*, originally, signifies, "the Casting up of an

"Account," being, "Arithmetorum Vocabulum." *Steph.*

3. συλλογισμῶν. "Adscriptio" "Pater forte συλλογίσων. *Gronov.* His Father's Correction seems right; for to say, that his Fingers were crumpled, "according to the Custom of Reckoners of Money," is much more natural, than to say they were so, "according to the Custom of Computation," which is a harsh Expression.

δράτεοθαμ ἀπειλῶν, εἰ καὶ τὸ λάβοιο παρὸν αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον. ἐδόκει σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὸν Δανάον παρθενεύεσθαι, ὑπὸ ἀκρο-  
σίοι καὶ παμπονήροις<sup>1</sup> παραγωγοῖς ἀνατρεφόμενον<sup>2</sup> τῷ  
5 τόκῳ, καὶ τῷ λογισμῷ. "Ατοπα γὰν ποιεῖν ἔφασκες αὐτὸς,  
ἔρωντας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν τὸ τολμῶντας,  
εὖδὲ ἐπ' ἀδείας χρωμένος τῷ ἔρωτι, κυρίας γε ὅγιας, ἀλλὰ  
φυλαύστειν ἐγρυγορότας, ἐσ τὸ σημεῖον καὶ τὸν μοχλὸν ἀπικαρ-  
δεμυκῇ βλέποντας, ἵκαντα ἀπόλαυτη σιομένας, τὸ αὐτὸς  
10 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶ μεταδιδόναι τῆς ἀπολαύ-  
σεως, καθάπερ τὸν ἐν τῇ φάτνῃ κύρα, μήτε αὐτὸν ἐσθίεσαν  
τῶν κριθῶν, μήτε τῷ ἕππῳ πεινῶντι ἐπιτρέπονταν. Καὶ  
προσέτι γε καὶ καταγελᾶς αὐτῶν φειδομένων, καὶ φυλατίοντων,  
καὶ (τὸ καινότατον)<sup>3</sup> αὐτὸς ζηλοτυπόντων, ἀγνούντων δὲ  
15 ὡς κατίκρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ<sup>4</sup> ὑπετ-  
ιῶν λαθραίων, ἐμπαρονήσοις τὸν κακοδαίμονα, καὶ<sup>5</sup> ἀνέ-  
ργασον δεσπότην, ωρὸς ἀμαρρόν τι καὶ μικρόσομον λυχνίδιον,  
καὶ<sup>6</sup> διψαλέον θρυαλλίδιον,<sup>7</sup> ἐπαγρυπνεῖν ἔστας τοῖς τόκοις.  
Πῶς οὐκ ἐκ ἀδικού σε πάλαι μὲν ταῦτα αἰτιᾶσθαι, οὐδὲ  
20 τῷ Τίμωνι τὰ ἐναντία ἐπικάλειν;

5. ΠΔΟΥΤ. Καὶ μὴν εἴγε τάληθη ἐξελάζοις, ἀμφω  
τοι εὔλογα δέξω ποιεῖν.<sup>8</sup> Τέ τε γὰρ Τίμωνος τὸ πάνω  
τῦτο ἀνειμένον, ἀμελὲς, καὶ ὡς εὐροϊκὸν, ὡς ωρὸς ἐμὲ εἰκότως,  
ἄλλο δοκοῖν τὸς τε αὖ κατάκλεισον<sup>9</sup> ἐν Θύραις, καὶ σκότῳ

1. παιδαγωγοῖς.] Misers are, in many Particulars, like *Tutors*, with Regard to their Money. They confine it: They let it go abroad, with the greatest Caution: They are for making the most of it; and the like.

2. τῷ τοκῷ καὶ λογισμῷ.] Interest and *Accompts* feed and swell up Wealth.

3. αὐτὸς ζηλοτυπόντων.] A Miser is never out of Dread. Nay, he is afraid lest he himself should rob himself; and so is jealous, or suspicious, of himself.

4. ἀπειλῶν.] Having-private-

ly-gone-into the Miser's Closet, to steal his Money.

5. ἀνέργασον.] All Misers are *baseful*, and *bated*.

6. διψαλέον.] Because he will not allow it Oil enough.

7. ἐπαγρυπνεῖν.] He will spend some *sleepless* Nights, in computing, what his Money will bring him in, clear, till he hath missed it.

8. Τοῦ τοι.] I cannot see, what *τοι* can mean, here, and believe *Lucian* never wrote it.

9. ἐν Θύραις.] *Faber* would have it, *ἐν Θηραις*, "in *Ar-*" *"cis*;" for, says he, *Lucian*:

φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοίμην, καὶ τιμελῆς, καὶ υπέρογχος, ἐπιμελυμένης, ὅτε προσαπλομένης αὐτὸς, ὅτε εἰς τὸ φῶς προέγοντας, ὡς μηδὲ ὄφθείν πρός τινος, ἀνούτης ἐνόμιζον εἶναι καὶ ιδρισάς, ὃδεν ἀδικεῖται με τὸ ποστότοις δεσμοῖς καλαστίποντας, ὃν εἰδότας ὡς μεῖα μικρὸν 5 ἀπίστοιν ἄλλω τινὶ τῶν εὐδαιμόνων με καλαπιπόντες. Οὔτ' ἐν ἐκείνης, ὅτε τὸ πάντα προχείρης εἰς ἐμὲ τέττας ἐπαγρῶ, ἀλλὰ τὸς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθίποντας τῷ πράγματι, καὶ μήτε ἀφεζομένης τὸ παράπαν, μήτε προηπομένης τὸ ὄπον. Σκόπει γὰρ, ὁ Ζεῦ,<sup>1</sup> πρὸς τὸ Δίος, εἴ τις νό- 10 μω<sup>2</sup> γῆμας γυναικανέαν, καὶ καλὴν, ἐπείτα μήτε φυλάττοι, μήτε ζηλοτυποῦ τὸ παράπαν, ἀφεὶς καὶ βαδίζειν ἐνθα ἀνέθελοι οὐκτωρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖναι τοῖς βελομένοις, μᾶλλον δὲ αὐτὸς<sup>3</sup> ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μαρωπεύων, καὶ πάντας ἐπ' αὐτὴν καλῶν, 15. ἄρα ὁ τοιότος ἐρᾶν δόξειν ἀν; ἡ σύ γε, ὁ Ζεῦ, φαινεῖ ἄστρον, ἐρχοθεὶς πολλάκις. Εἰ δέ τις ἔμπαλιν ἐλευθέραν γυναικαν εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παῖδῶν γυνοῖς, ὁ δὲ, μήτε αὐτὸς προσάπτοιο ἀκμάγας καὶ καλῆς παρθένης, μήτε ἄλλῳ προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ 20 σεῖραν πατακλείσας παρθενεύοι, καὶ ταῦτα ἐρᾶν φάσκων, καὶ δῆλος ὡν ἀπὸ τῆς χρόας, καὶ τῆς σαρκὸς ἐκτετηκούσας, καὶ τῶν ὄφθαλμῶν ὑποδεμνύκότων, ἐσθ' ὅπως ὁ τοιότος<sup>4</sup> παραπάγειν δόξειν ἀν, δέον παῖδοποιεῖσθαι, καὶ ἀποκλαύειν τῷ γάμῳ, καταμαράνων εὐπρόσωπον ὅτων καὶ ἐπέρασον κόρην, 25 καθάπερ ἕρειαν τῆς<sup>4</sup> Δειπνοφόρων τρέφων διὰ παντὸς τοῦ βίου; Διόπερ ταῦτα καὶ αὐτὸς πολλάκις ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος, καὶ λαφυσσόμενος, καὶ ἔξ-

would have written it, ὥπο θύ-  
γαις, as he hath, in this very  
*Dialogue*, said, ὥπὸ μόχλωις καὶ  
χλειστὶ. — This is very probable;  
for ἐν θύγαισι seems to border  
upon Nonsense.

1. πρὸς τὸ Δίος.] The Swear-  
ing, by Jove to Jupiter's own  
Face, is very humorous.

2. γῆμας.] Pro γαμήσας, per  
Syncopen, a γαμίω.

3. ἀπάγοι.] Faber would  
have it προάγοι, because Eras-  
mus hath out of his Book,  
rendered it "producat;" and  
because προάγω<sup>Θ</sup> signifies,  
"a Man who prostitutes his  
Wife."

4. Δειπνοφόρων.] Ceres was  
called Δειπνοφόρος, because Hus-  
bandry occasioned *Latus*, about  
the Division of Lands.

κιτλάγμενος. ὑπ' ἐνίων δὲ, ὡσπερ<sup>1</sup> στιγματίς δραπέτης  
τεπεδημένος. ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν;  
διδόσαις γάρ ἄμφω καλὸν τὸν δίκην. Οἱ μὲν, ὡσπερ ὁ Τάν-  
ταλος, ἄπολοι καὶ ἄγευσοι καὶ ξηροὶ τὸ σόμα, ἐπικεχηνότες  
5 μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεὺς ἀπὸ τῆς φά-  
ρυγος τὸν τροφὸν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.—Αλλ'  
ἄπιθι ἥδη, σωφρονεσέρω ταραπολὺ τῷ Τίμωνι ἐνιεζόμενος.  
ΠΛΟΥΤ. Ἐκεῖνος γάρ τοιε ταῦσεῖαι, ὡσπερ ἐν κοφίνε  
τελρυπημένη, τῷριν ὅλως εἰσρυῆναι με κατὰ σπαδὴν ἔξανθλῶν,  
10 φθάσαι βυλόμενος τὸν ἐπιρρόν, μὴ ὑπέρανθλος εἰσπεσῶν  
ἐπικαλύσω αὐτὸν; ὥστε ἐς τὸν τῶν Δαναοΐδῶν<sup>2</sup> πίθον ὑδρο-  
φορήσειν μοι δοκῶ, καὶ μάτην ἐπανθλίσειν, τὸ κύτας μὴ  
σέγοντος, ἀλλὰ τῷριν εἰσρυῆναι σχεδὸν ἐκχυθησομένη τοῦ  
ἐπιρρέοντος, γάτως εὐρύτερον τὸ τῷρες τὸν ἐκχυτὸν κεχηνὸς  
15 τὸν πίθην, καὶ ἀκώλυτος ἡ ἔξοδος. ΖΕΥΣ. Οὐκοῦν εἰ μὴ  
ἔμφραξῃται τὸ κεχηνὸς τοῦτο; <sup>3</sup> καὶ εἰς τὸ ἄπαξ ἀναπεπ-

1. στιγματίας.] One who had been branded on the *Forehead* with φφ. Such, generally, were Slaves who had ran away from their Masters, and who, when taken, were thus *branded*. They were, by Way of Joke, called “ *Literati*.” I conjecture the above Letters stood for φῶρ φύγας, “ a Fugitive ” Thief; ” *Faber*, who mentions them, does not account for them.

2. πίθον.] By this *Vessel*, he means *Timon*.

3. καὶ εἰς τὸ ἄπαξ ἀναπεπ-  
ταμένον.] I cannot see, why *Erasmus*, who is Author of the other *Translation*, renders these Words, “ *perpetuamque per-* ” *stillationem*; ” for, How can εἰς τὸ ἄπαξ signify, “ *per-* ” *petuuus*? ” Or ἀναπεπταμένος, ab ἀναπε-  
τάξω, “ *expandō* : ” How I say, can it signify “ *persillatio*? ”

The natural and most usual Meaning of εἰς τὸ ἄπαξ is (as *Stephanus* shews) “ *unā vice*,” as if a Thing was said to be done, “ *by one single Effort*,” or, “ *at once*.” And as *Timon* is, here, considered, as letting his Wealth flow through him, “ *all at once*,” and not, as it were, “ *Drop by Drop*,” I think εἰς τὸ ἄπαξ ἀναπεπτα-  
μένον will, consistently, signify, “ *simul ac semel expansum*,” or, “ *uno instante expansum*,” that is, “ *a Passage opened, all at once* : ” as if *Timon* were a *Vessel*, whose Bottom, upon the Pouring of any Thing into it, dropped out intirely, in an *Instant*, and so made this εἰς τὸ ἄπαξ ἀναπεπταμένον, or, “ *Passage-opened, all at once* ; ” which if he will not stop up, he shall suffer. *Faber* judges, that εἰς ἄπαξ, originally, stood before ἐμφράξῃται. It certain-

ταμέον, ἐκχυθέντος ἐν βραχεῖ σα, ἥδινας εὑρίσκει τὴν διφθέραν αὐθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγὶ τῆς ωίθης. Ἀλλ' ἀπίστη ἥδη, καὶ πλευτίζετε αὐτὸν. Σὺ δὲ μέμνησο, ὁ Ἐρμῆς, ἐπανιών, πρὸς οἵμας ἄγει τὸν Κύκλωπαν ἐκ τῆς Αἴτης, ὅπως τὸν κεραυνὸν ἀκονίσαντος ἐπισκευάσωσιν, ως ἥδη γε τεθηγμένης αὐτῆς δεκτόμεθα.

6. ἘΡΜ. Πρωτώμεν, ὁ Πλάτε.—Τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὁ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ὁν. ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὁ Ἐρμῆς, Ἀλλ' ὅπόταν μὲν ἀπίστη παρά τινα<sup>1</sup> πεμφθεὶς ὑπὸ τῆς Διὸς, ὥκοιδ' ὅπως 10 βραδύς είμι καὶ χωλὸς ἀμφοτέροις, ως μόλις τελεῖν ἐπὶ τὸ τέρμα, προγνησάντος ἐνίστε τοῦ περιμένοντος, Ὁπόταν δὲ ἀπαλλάχθει δέῃ, πληνὸν ὅφει πολὺ τῶν ὄρνεων ὀκύτερον. "Αμα γὰρ ἔπειτεν η<sup>2</sup> ὑσπληγχός, κάγω ἥδη ἀνακτ-

ly would, so, make very good Sense: "Therefore, if he will not, at once, have stopped up," &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill Usage to Plutus, by saying, that this Passage, for Wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once, in his Life-time, been guilty of Prodigality, and that, having been severely punished for it, he certainly would, for the Future, be frugal. The Expression *εἰσάπαξ* is used, in this very Sense of once, or for-once, by Lucian himself, in the fifteenth Paragraph of this *Dialogue*; which, though it be, there, one Word, yet differs not in its Meaning, from *εἰς τὸ ἀπάξ*.

1. πεμφθεὶς ὑπὸ τοῦ Διὸς.] *Jove*, that is, *Providence*, generally, enriches Men, by rendering their honest Industry successful, and that, not all at once; but by *Degrees*. But the supreme God of *Wealth* is, a little below, said to send such

Riches as come suddenly: By which, I suppose is meant, that the Nature of Wealth is such, that it, sometimes, must enrich some Persons, *all at once*; as, when a Man, at his Death, must leave his Wealth to Somebody; or, when a hidden Treasure happens to be found; or, when a Fortune comes, any Way, unexpectedly.

*Pluto* hath been reckoned the supreme God of *Riches*, because they are found in the *Depths* of the Earth. *Steph.*

When Men, suddenly, enrich themselves, by Fraud and Villainy, and we understand *Pluto* as their Benefactor, we may, not improperly, by *Pluto*, understand the *real Pluto*; that is, that the *Devil* provides for them.

2. ὑσπληγχός.] Properly, a "Swineherd's Whip." The *Cord*, or *Rope*, behind which Men or Horses, stood waiting to start in a Race, was called *ὑσπληγχός*; and the *Fall* of this *Rope*, which was extended before them, was the Signal for them to start. See *Steph.*

ρύτζομαι νεγκηκώς <sup>1</sup> ὑπερπιδήσας τὸ σάδιον, <sup>2</sup> οὐδὲ ιδότων ἐνίστε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθῆ <sup>3</sup> ταῦτα φῆς. Εγὼ δὲ καὶ πολλὸς ἀν εἰπεῖν ἔχοιμι σοι, χθίς μὲν ύδε ὁ βολὸν ὥστε πρίσθαι βρόχον ἐσχηκότας, ἀφνω δὲ σύμφερον 5 πλασίας, καὶ πολυτελεῖς ἐπὶ λευκῷ ζεύγρις ἔξελαύγοις, οἵς ύδε καὶ ὅνος ὑπῆρξε πώποιε. Καὶ ὅμως πορφυροὶ, καὶ χρυσόχειρες περιέχονται, ύδε αὐτοὶ πιστεύοντες οἶμαι, ὅτι μὴ 10 ὄναρ πλαθίσιν. ΠΛΟΥΤ. Ετεροῖον τῦτον ἐσίν, ὡς Ἐρμῆ, καὶ ύχι τοῖς ἐμαυτῷ ποσὶ βαδίζω τότε, ύδε ὁ Ζεὺς, ἀλλ' ὁ 15 Πλάτων ἀποσέλλει με παρ' αὐτὸς, ἀτε πλατοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὡν· δηλοῦ γὰρ καὶ τῷ ὄνοματι. Επειδὰν τοίνυν μελοκισθῆναι δέη με παρ' ἑτέρᾳ πρὸς ἑτερον, ἐς 5 δέλτον ἐμβαλόντες με, καὶ κατασημνάμενοι ἐπιμελῶς, φορηδὸν ἀράμενοι μελακομίζοσι. Καὶ ὁ μὲν <sup>6</sup> νεκρὸς ἐν σκοτίᾳ πετρῷ πε τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιὰ τῇ ὁθόνῃ σκεπόμενος, περιμάχηλος ταῖς γαλαῖς. Εμὲ δὲ οἱ 20 ἐπελπίσαντες <sup>7</sup> ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες, ὥσπερ τὴν χειλιδόνα προσπελόμενην, τετριγύότες οἱ νεκτοί. Επεὶ δ' ἀν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λιτον ἐντυπθῆ, καὶ ἡ 25 δέλτος ἀνοιχθῆ, καὶ ἀνακηρυχθῆ με δὲ καὶ δεσπότης ἡτοι συγγενής τις, ἡ κόλαξ, ἡ καταπύγων οἰκέτης, ἐκ παιδικῶν τίμιος ὑπεξυρημένος <sup>8</sup> ἔτι τὴν γνάθον, ἀλλὶ ποικίλων καὶ πανιδαπών ἥδονῶν, ἃς ἥδη ἔξωρος ὡν ὑπηρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὡς τις 25 ἦν ἡ πολὺ, ἀρπασάμενός με, αὐτῇ δέλτῳ θέει φέρων, ἀντὶ

1. ὑπερπιδήσας τὸ στάδιον.]  
 “ Having made but one Spring  
 “ or Bound over the whole  
 “ Stadium.” The Stadium was  
 the Athenian Race-course and  
 was 125 Paces long, but some-  
 times a great deal longer. See  
 Dr. Potter.—When Plutus leaves  
 a Man, he is a Racer, that  
 is, he goes off exceeding fast.

2. οὐδὲ ιδόντων.] Great Fortunes  
 are often spent and melted a-  
 way, we know not how.

3. ταῦτα.] Mercury intends  
 to say ταῦτα ΠΑΝΤΑ; For he  
 questions the Truth of only the  
 former Part of Plutus's Speech,

in which, he says, he is slow, in  
 coming to a Man.

4. ὄναρ.] The usual Ex-  
 pression is κατ' ὄναρ. But ὄναρ is  
 sometimes, put, absolutely, as,  
 ἡ θεὸς ὄναρ φανῆσα. Plut. in  
 Pericl. Steph.

5. δέλτον.] The last will of  
 the sick Man.

6. νεκρὸς.] His Corpse.

7. ἐν τῇ ἀγορᾷ.] Hence it ap-  
 pares that the last Wills of the  
 Athenians were to be opened,  
 publickly, in the Forum.

8. ἔτι.] Still. That is con-  
 tinuing to set himself off, though  
 grown old.

τῆς τέως Πυρρίν, ἡ Δρόμωρος, ἡ Τίβις, Μεγακλῆς, ἡ Μεγάβιζος, ἡ Πρώταρχος μετονομασθεῖς, τὰς μάτιν κεχηρότας ἐκείνας εἰς ἀλλήλας ἀποβλέποντας καταλιπώντες, <sup>1</sup> ἀλλοθὲς ἄγοντας τὸ πάθος, οἷος αὐτὸς ὁ Θύννος ἐκ μυχῷ τῆς σαγίνης διέφυγεν, ὅπερ ὀλίγον τὸ <sup>2</sup> δέλεαρ καταπίων. Ὁ δὲ 5 ἐμπεσὼν ἀθρόως ἐς ἐμὲ ἀπειρόκαλος, καὶ παχύδερμος ἄγθρωπος, ἔτι τὸν πέδην πεφρικῶς, καὶ εἰ παριῶν ἄλλος μασίξετε τις, ὅρθιον ἐφίσας τὸ ὄψιν, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν, ὅπερ ἔτι φορτός ἐστι τοῖς ἐντυγχάνοντιν, ἀλλὰ τὰς τε ἐλευθέρας ὑβρίζει, καὶ τὰς ὄμοδύλας μασιγοῖς, ἀποπειρώ- 10 μένος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔχεσιν, ἄχρις ἂν ἡ ἐς πορνοδίον τι ἐμπεσὼν, ἡ ἵππολιροφίας ἐπιθυμήσας, ἡ κόλαξι παραδύς ἐκυλὸν ὄμηντον, ἡ εὐμορφότερον μὲν Νιφέως εἶναι αὐτὸν, εὐγενέστερον δὲ τὸ Κέκρωπος, ἡ Κόδρυ, συνετώτερον δὲ τὸ Ὀδυσσέως, πλευτιώτερον δὲ συνάμα Κροίσων ἐκκαΐδενα, 15 ἐν ἀκαρεῖ τὸ χρόνιον ἀθλιος ἐνχέντα καὶ ὀλίγον ἐκ πολλῶν ἐπιορκιῶν, καὶ ἀρπαγῶν, καὶ παιτηργιῶν συνειλεγμένα.

7. ἘΡΜ. Αὐτά πά σχεδὸν φῆς τὰ γιγνόμενα. Ὁπότε δὲ ἐν αὐτόπτες βαδίζεις, πῶς ὅτα τυφλὸς ὁν εὐρίσκεις τὴν ὁδόν; ἡ πῶς διαγνωσκεις, ἐφ' ὃς ἀν σε ὁ Ζεὺς ἀποσείλη, 20 ιρίας εἶναι τὸ πλευτεῖν ἀξίας; ΠΛΟΥΤ. Οἵει γὰρ εὐρίσκειν με σῆτινες εἰσι; ἘΡΜ. Μὰ τὸν Δία ψέπαν. Οὐ γὰρ 3 Ἀριστείδην καταλιπών, Ἰππονίκω καὶ Καλλία προσήσεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ψόδες ἐξολειπόμενοις. Πλὴν ἀλλὰ τοι πράττεις καταπεμφθείς; ΠΛΟΥΤ. Αὐτῷ κατώ πλανῶμα <sup>25</sup> περινοῦν, ἄχρις ἂν λάθω τινὶ ἐμπεσῶν. Ὁ δὲ ὄσις ἂν πρώτος μοι περιβύχῃ ἀπαγαγών ἔχει, σε τὸν <sup>4</sup> Ἐρμῆν, ἐπὶ τῷ παραλόγῳ τὸ κέρδος, προσκυνῶν. ἘΡΜ. Οὐκέντι εξηπάτηται ὁ Ζεὺς, οιόμενός σε κατὰ τὰ αὐτῷ δοκεῖτα πλευτίζειν, ὅσυς ἀν οἴηται τὸ πλευτεῖν ἀξίας; ΠΛΟΥΤ. Καὶ μάλα δικαίως, 30 ὡς γαθὲ, ὃς γε τυφλὸν ὄγια εἰδῶς, ἐπεμπερ ἀναζητήσοντα

1. ἀλλοθίς.] Their Grief is, now, *real*; but, before, it was only *feigned*, for the Death of the Deceased, by whose *Will*, they expected a Fortune.

2. διλαργό.] This *Bait* was the *Present*s they sent him, to make

him remember them, or leave them all he had, in his *Wills*.

3. Ἀριστείδην.] See his Story, in your Dictionary.

4. Ἐρμῆν.] He was reckoned the God of *Gain*.

δυσεύρετον ὅτω<sup>1</sup> χρῆμα, καὶ πρὸ πολλῷ ἐκλεποιπός ἐκ τῆς βίου,  
ὅπερ ὡδὸς Λυγκεὺς, ἀντὶ ἐξεύροις ῥαδίως, ἀμαυρὸν ὅτω<sup>2</sup> καὶ μικ-  
ρὸν ὄν. Τοιγαρῶν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν  
δὲ πλείσων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶσιν ἐς τὰς  
5 τοιάτυς ἐμπίπλω περιῶν, καὶ σαγηνεύομας πρὸς αὐτῶν. ἘΡΜ.  
Εἴτα πῶς ἐπειδὴν καταλίπης αὐτὸς, ῥαδίως φεύγεις, ὥκ  
εἰδὼς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκῆς τότε πῶς<sup>3</sup> καὶ ἀρτί-  
πες γίγνομας πρὸς μόνον τὸν καυρὸν τῆς φυγῆς.

8. ἘΡΜ. "Ετι δή μοι καὶ τῦτο ἀπόκρινα, πῶς τυφλὸς ὡν  
10 (εἰρίσεται γὰρ) καὶ προσέτι ὥχρος καὶ βαρὺς ἐκ τοῦ σκελοῦ  
τοσύτυς ἐραστὸς ἔχοις, ὡςε πάντας ἀποβλέπειν εἰς σὲ, καὶ τυ-  
χόντας μὲν εὐδαιμονεῖν οἴεσθαι· εἰ δὲ ἀποτύχειν, ὥκ ἀνέχεσ-  
θαι ζῶντας; οἶδα γὰρ τίνας ὥκ ὀλίγας αὐτῶν ὅτω σὺ δυσέρω-  
τας ὄντας, ὡς τε καὶ εἰς<sup>2</sup> βαθυκύτεα πόντον φέροντες, ἔρριψαν  
15 αὐτὸς, καὶ<sup>2</sup> πετρῶν κατ' ἡλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ<sup>3</sup>  
σὺ, ὅτι περ ὡδὲ<sup>3</sup> τὴν ἀρχὴν ἐώρας αὐτὸς. Πλὴν ἀλλὰ καὶ σὺ  
ἄν, εὖ οἶδα, ὅτι ὄμολογήσεις (εἴ τι ξυνίης σεαυτῷ) κορυβαν-  
τιῶν αὐτὸς, ἐρωμένω τοιάτῳ ἐπιμεμηνότας. ΠΛΟΥΤ. "Οιει  
γὰρ τοιάτον, οἵος είμι, ὄρασθαι αὐτοῖς, χωλὸν ἢ τυφλὸν, ἢ  
20 ὄστα ἀλλὰ μοι πρόσεστι; ἘΡΜ. Ἀλλὰ πῶς, ὡς Πλάτε, εἰ  
μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὡς  
ἀριστεῖ ἀλλὰ ἡ ἀγνοία καὶ η ἐπάτη, αἴπερ τοῦ καλέχεσι τὰ πάν-  
τα, ἐπισκιάζειν αὐτὸς. "Ετι δὲ καὶ αὐτὸς ὡς μὴ παντάπατον  
25 ἀμορφός εἴην, προσωπεῖον περιθέμενος ἐρασμιώτατον, διά-  
χρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς, ἐντυγχάνω αὐ-  
τοῖς. Οι δὲ αὐτοπρόσωπον οἰόμενοι ὄραν τὸ κάλλος, ἐρώσει  
καὶ ἀπόλλυται μὴ ἐντυγχάνοντες. Ως εἴ γέ τις αὐτοῖς ὄλον  
ἀπογυμνώσας, ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον ἀν  
τῶν ἀμβλυσώτοντες τὰ τηλικαῦτα, καὶ ἐρώντες ἀνεράσων καὶ  
30 ἀμύρφων πραγμάτων. ἘΡΜ. Τί οὖν, ὅτι ἐν αὐτῷ ἡδη τῷ.

1. χεῖμα.] *A good Man.*

2. βαθυκύτεα πόντον — &

πετρῶν κατ' ἡλιβάτων.] These  
are Poetical Expressions, taken  
out of the following Distich of  
*Theognis, Faber.*

"Ηγ (Πενίαν. scil.) δὴ χεῖμ φεύ-  
γεντα εἰς εἰς βαθυκύτεα πόντον

"Ρίπτειν, καὶ πετρῶν Κυρνὶ, κατ'

ἡλιβάτων.

See the same, in *Plut.* περὶ  
Στωικ. ἴναντ.

3. τὴν ἀρχὴν.] Put adverbial-  
ly, and signifies "a principio,"  
or, "ante omnia," *Steph.*

πλευτεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸν περιθέμενοι, ἔτι ἔχαπατῶνται; καὶ ἦν τις ἀφαιρῆται αὐτὸς, θάτιον ἀν τὴν κεφαλὴν ἢ τὸ προσωπεῖον <sup>1</sup> πρόσινθο. Οὐ γὰρ δὲ καὶ τότε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐπίχριτος ἢ εὐμορφία ἔσιν, ἔνδοθεν τὰ πάντα ὄφωντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὡς Ἐρ-5 μῆ, καὶ πρὸς τῦτο μοι συναγωνίζεται. ΕΡΜ. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδάν τις ἔντυχὼν τὸ πρῶτον ἀναπετάσας τὴν θύραν εἰσδέχεται με, συμπαρεισέρχεται μετ' ἐμῷ λαθὲν ὁ τύφος, καὶ οὐ ἄνοια, οὐ μεγαλαυχία, καὶ οὐ μαλακία, καὶ ὕβρις, καὶ ἀπάτη, καὶ ἄλλα ἄτια μυρία. Ὅπο δὴ τύτων 10 ἀπάνθων καταληφθεὶς τὴν ψυχὴν, θαυμάζεται τὰ ὡς θαυματά, καὶ ὄφεγεται τῶν φευκτῶν, <sup>2</sup> καὶ μὲν τὸν πάντων ἔκεινων πατέρα τῶν εἰσεληλυθότων κακῶν <sup>2</sup> τέθηπε, δορυφορίμενον ὑπ' αὐτῶν καὶ πάντα πρότερον πάθοι ἀν, ἢ ἐμὲ προέσθαι ὑπομείνειν ἀν. 15

9. ΕΡΜ. Ως δὲ λεῖος εἰ, ὡς Πλάτε, καὶ ὀλισθηρὸς, καὶ δυσκαθητὸς, καὶ διαφυκτικὸς, ψδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὥσπερ ἐγχέλεις, ἢ οἱ ὄφεις, διὰ τῶν δακτύλων δραπετεύεις, ὡς οἶδα ὅπως η τερία ἐμπαλιν ἔχωδης τε καὶ εὐλαβῆς, καὶ μυρία τὰ ἀγκυραφά ἐκπεφυκότα 20 ἔξ, ἀπαντος τὸ σώματος ἐχυτα, ὡς πλησιάσαντας εὐδὺς ἐχεσθαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.—Αλλὰ μεταξὺ οὐδὲν φλυαρεύταις ημᾶς πρᾶγμα ὡς μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; ΕΡΜ. Ὅτι τὸν Θησαυρὸν ὡς ἐπιγαγόμεθα, ὅπερ ἔδει μάλιστα. ΠΛΟΥΤ. Θάρρει τύτω γε ἔνεκα ἐν 25 τῇ γῇ αὐτόν καταλείπων <sup>3</sup> ἀνέρχομαι παρ' ὑμᾶς ἐπισκήψας ἔνδον μένειν ἐπικλειστάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενὶ, οὐ μὴ ἐμῷ ἀκέστῃ βούσταλος. ΕΡΜ. Οὐκεν ἐπιβαίγω-

<sup>1</sup> πρέσιντο] The third Person plural of the second Aorist of the middle Voice, from προῖημι, “projicio,” Poeticè pro πρέσιντο. The second Aorist, from προῖημι, is πρόνυ; thence is the second Aorist of the Middle Voice, πρέμην; Imperat. πρέσσο; Optat. πρεσίημεν, whose third Person Plural is πρέσιντο, not to be found in Lexicons,

<sup>2</sup> καὶ μὲν τίθηται.] Translated, “et me stupet;” in which, *me* is the Accusative Case. So *Virgil*,

“Pars stupet innuptæ donum  
“exitiale Minervæ.”

In which *Sense Stupeo* signifies, “to admire to Astonishment.”

<sup>3</sup> ἀνέρχομαι.] The *MS.* hath αὶ before ἀνέρχομαι. *Faber*.

μεν ἥδη τῆς Ἀθηνᾶς. Καὶ μοι ἐπει ἔχόμενος τῆς χλαρύδος, ἄχρις ἂν πρὸς τὸν ἐσχατιὸν ἀφίκωμαι. ΠΛΟΥΤ. Εὗ ποιεῖς, ὦ Ἐρμῆ, χειραγωγῶν, ἐπεὶ ἦν γε ἀπολίπτης με, <sup>1</sup> ὑπερβόλω τάχα ἢ Κλέωνι ἐμπεσθμαι περινοσῶν. Ἀλλὰ 5 τίς ὁ ψόφες ὅτος ἐσι, καθάπερ σιδήρης πρὸς λίθον; ἘΡΜ. Ο Τίμων ὅτοσὶ σκάπτει πλητίον, ὄρεινὸν καὶ ὑπόλιθον γῆσιον.—Παπαὶ, καὶ ἡ Πενία πάρει, καὶ ὁ Πόνος ἐκεῖνος, καὶ ἡ Καρτερία, καὶ ἡ Σοφία, καὶ ἡ Ἀνδρία, καὶ ὁ τοιῶτος ὄχλος τῶν ὑπὸ τῷ λιμῷ τατιομέρων ἀπάντων. πολὺ ἀμεί-10ιος τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἔν τοι ἀπαλλαγήσο-μεθα, ὦ Ἐρμῆ, τὸν ταχίστην; ἢ γὰρ ἂν τι ἡμεῖς δράσαιμεν αἰξιόλογον πρὸς ἄνδρα ὑπὸ τηλικύτερης φρατοπέδες περιεσχημένον. ἘΡΜ. Ἀλλως ἐδοξεῖ τῷ Διὶ. Μὴ ἀποδειπλώμεν ὅν.

10. ΠΕΝΙΑ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, 15 χειραγωγῶν; ἘΡΜ. Ἐπὶ τύτον τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τῷ Διός. ΠΕΝ. Νῦν ὁ Πλάτος ἐπὶ Τίμωνα, ὅπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς τρυφῆς παραλαβόσα, τύτοισι παραδόσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλὰ ἄξιον ἀπέδειξα; Ὅτως ἄρα εὐκαταφρόνησ ὑμῖν 20 ἡ Πενία δοκῶ, καὶ εὐδίκητος, ὥσθ' ὁ μόνον κτῆμα ἔχον, ἀφαιρεῖσθε με ἀκριβῶς πρὸς ἀρετὴν ἔξειργασμένον, ἵνα αὖθις ὁ Πλάτος παραλαβὼν αὐτὸν ὑβρεῖ καὶ τύφῳ ἐγχειρίσας (ὅμοιον τῷ πάλαι) μαλθακὸν, καὶ ἀγενῆ, καὶ ἀνόητον ἀποφίνας, ἀποδῶ πάλιν ἐμοὶ <sup>2</sup> ράκος ἥδη γεγενημένον; ἘΡΜ. 25 Ἐδοξεῖ ταῦτα, ὦ Πενία, τῷ Διὶ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολυθεῖτέ μοι. Οὗτος δὲ τάχα εἰσεται, οἵας με ὅσαν ἀπολέψει, αἴγαθην συεργὸν, καὶ διδάσκαλον τῶν ἀρίστων, ἢ συνὼν ὕγιεινὸς μὲν τὸ σῶμα, ἐρέωμένος δὲ τὸν γνώμην διετέλεσεν, ἀν-30 δρὸς βίον ζῶν, καὶ <sup>3</sup> πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιτίχα καὶ πολλὰ ταῦτα, ὥσπερ ἐσιν, ἀλλότρια ὑπολαμβάνων. ἘΡΜ. Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

1 [Τπερβόλω ἢ Κλέων.] Some Scoundrels. See *Aristoph.* in Pace. *Faber.*

2 ράκος.] A Metaphor, from one who borrows a new Coat, and returns it quite worn. *Fab.*

3 πρὸς αὐτὸν ἀποβλέπων.] “Looking toward himself,” that is, seeking his Happiness in nothing but himself.

—*Nec te quae siveris extra.* *Persius.*

II. ΤΙΜ. Τίνες ἔσε, ὡνατάρατοι; ἢ τί βελόμενοι δεῦ-  
ρο ἔκετε ἄνδρα ἐργάτην μισθοφόρον ἐνοχλήσοντες; ἀλλ' ὡς  
χαιρούτες ἀπίτε μιαροὶ πάντες ἔντες· ἐγὼ γάρ υμᾶς αὐ-  
τίκα μάλα Κάλλων τοῖς βώλοις καὶ τοῖς λίθοις συντρέψω.  
ΕΡΜ. Μηδαμῶς, ὡς Τίμων, μὴ βάλης· ὡς γάρ ἀνθρώπας  
ἔντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἐρμῆς είμι, ὃς δὲ ὁ Πλάτος·  
Ἐπεμψε δὲ ὁ Ζεὺς, ἐπακόσιας τῶν εὐχῶν. Οὐει ἀγαθὴ  
τύχη δέχεται τὸν ὄλβον, ἀποσάς τῶν πόνων. ΤΙΜ. Καὶ  
ὑμεῖς οἰμώζεοθε ἥδη, καὶ τοι θεοὶ ὄντες, ως φατέ. Πάν-  
τας γάρ ἄμα καὶ θεὸς καὶ ἀνθρώπας μισῶν. Τυτοὶ δὲ 10  
τὸν τυφλὸν, ὃς τις ἀν ἦ, ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ.  
ΠΛΟΥΤ. Ἀπίστεν, ὡς Ἐρμῆ, πρὸς τὸν Δίος (μελαγχο-  
λῶν γάρ ὁ ἀνθρωπός ως μετρίως μοι δοκεῖ) μή τι κακὸν  
ἀπέλθω προσλαβῶν. ΕΡΜ. Μηδὲν σκαιὸν, ὡς Τίμων·  
ἀλλὰ τὸ πάτητο ἄγυρον καὶ τραχὺ καταβαλῶν, προτέ- 15  
νας τῷ χεῖρε λάμβανε τὴν ἀγαθὴν τύχην, πλάτει πάλιν,  
καὶ ἵσθι Ἀθηναῖων<sup>2</sup> τὰ πρῶτα, καὶ ὑπερόρατῶν ἀχαρίσων.  
ἰκείνων, μόνος αὐτὸς εὐδαίμονῶν. ΤΙΜ. Οὐδὲν υμῶν δέο-  
μαι μὴ ἐνοχλεῖτε μοι· οἰκανὸς ἐμοὶ πλάτος ως δίκελλα· τὰ  
δὲ ἄλλα εὐδαίμονέστατος είμι, μηδενός μοι πλησιάζοντος. 20  
ΕΡΜ. Θύτως ὡς τὰς ἀπανθρώπως;

Τὸν δὲ φέρω Διὸς μῆθον ἀπηνέα τε ορατερόν τε;  
Καὶ μὴν εἰκὸς ἡν μισθρωποὶ μὲν εἶναι σε, τοσαῦτα ὑπ' αὐ-  
τῶν δεινὰ πεπονθότα, μισθεοὶ δὲ μηδαμῶς, ὃς ἐπιμελε-  
μένων σὺ τῶν θεῶν. ΤΙΜ. Άλλὰ σοὶ μὲν, ὡς Ἐρμῆ, καὶ τῷ 25  
Διὸς πλείστη χάρις τῆς ἐπιμελείας· τυτοὶ δὲ τὸν Πλάτον ωκ  
ἄν λαβοιμι. ΕΡΜ. Τί δή; ΤΙΜ. Οτι καὶ πάλαι μυρίων  
κακῶν μοι αἴτιος ὃς κατέση, κόλαξί τε παραδύεις, καὶ ἐπι-  
θύλας ἐπαγαγὼν, καὶ μῆσος ἐπεγείρας, καὶ ἱδυπαθείᾳ διαφθεί-  
ρας, καὶ ἐπίφθονον ἀποφίνας, τέλος δὲ, ἀφρω καταλιπὼν, 30  
ὅτις ἀπίστως καὶ προδοῖται. Η βελτίστη δὲ πεντα πόνοις  
με τοῖς ἀνδρικωτάτοις καλαγυμάσασα, καὶ<sup>3</sup> μετ' ἀληθείας

1 Μηδὲν σκαιὸν.] “ Nihil si-  
“ nistrum; ” that is [as we are  
wont to say, in English] “ No-  
“ thing unlucky, ” i. e. “ rashly  
“ violent, ” good Timon.

2 τὰ πρῶτα.] “ Interdum ve-  
“ rō dicitur aliquis esse τὰ πρῶ-  
“ τα, i. e. princeps.” Steph.  
3 μετ' ἀληθείας καὶ πολλήσιας.]  
“ With Truth and Freedom.”

καὶ παρρηπίας προσομιλῶσα, τάτε ἀναγκαῖα κάμνοντι παρεῖχε, ὃ τῶν πολλῶν ἐκείνων καλαφροεῖτε παγδευεν, ἐξ αὐτῆς ἡμίς τὰς ἐλπίδας ἀπαρτίσατά μοι τὸ βίον, καὶ δεῖχασα ὅς τις ἡς ὁ πλῦτος ὁ ἐμὸς, ὃν ὅτε κόλαξ θωπεύων, ὅτε συ-  
5 ισφάνης φοβῶν, ὃ δῆμος παροξυνθείς, ὃν ἐκκλησιαστὶς Ψη-  
φοφορίσας ὃ τύραννος ἐπιβυλεύσας ἀφελέσθα τύνατ' ἄν.  
Ἐρρωμένος τοιγαρεῦν ὑπὸ τῶν πόνων, τυτοὶ τὸν ἀγρὸν φε-  
λοπόνως ἐπεργαζόμενος. Θδεὶ ὄρῶν τῶν ἐν ἄσει κακῶν, οικανά  
καὶ διαρκῆ ἔχω τὰ ἄλφιτα παρὰ τῆς δικέλλης. "Ωςε  
10 παλιόδρομος ἄπιθι, ὡς Ἐρμῆ τὸν Πλῦτον ἀπαγαγὼ τῷ  
Διῖ. Ἐμοὶ δὲ τῦτο οικανὸν ἦν πάντας ἀνθρώπως <sup>2</sup> ἡσηδὸν  
οιμώζειν ποιῆσαι. 'ΕΡΜ. Μηδαμῶς, ὡς γαθὲ (ἢ γαρ πάν-

That is, like a Friend, who speaks nothing but *Truth*, and that with *full Freedom*; and is, therefore, void of *Falshood* and *Flattery*.

1 τῶν πολλῶν ἐκείνων.] I have followed *Erasmus*, in rendering τολλῶν, "vulgaria;" as I have also done, in rendering πολλὰ, *pag.* 146. *lin.* 32. But *Faber* says, that *Erasmus* is mistaken: That, indeed, οἱ πολλοὶ, frequently signifies, "vulgaris," but that the Usage of the *Greek* Tongue will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἐκείνων, here, "tot illa." I think, he is in the Right; for I could not, after much Enquiry, find, that πολλὰ, ever, signified "vul-  
" garia."

2 ἡσηδὸν.] *Stephanus* says, that ἡσηδὸν is taken in the same Manner as "viritim," in *Latin*; that is, that it signifies κατ' ἡσῶντας (as is said κατ' ἄνδρας) "per totam pubem," or "complect-  
" tendo totam pubem;" and, then, he quotes these Words of *Herodotus*: Συάροις γὰρ ἀλε-  
στοις Μιλήσιοι πάντες ἡσηδὸν ἀπι-  
κέραυντο τὰς περφαλάς. Now, as κατ' ἄνδρας signifies "viritim," or, "per singulos viros," κατ'

ἡσῶντας, too, being a parallel Expression, must, strictly, signify "per singulos puberes, sive "pubescentes." And, as κατ' ἡ-  
σῶντας, thus taken, is laid down, as strictly explanatory of ἡσηδὸν, therefore, ἡσηδὸν, too, must signify "per singulos puberes." But yet after all, this cannot be either *Herodotus's*, or *Lucian's* Meaning. For how could "all "the *Milesians*" cut off their Hair, *Youth* by *Youth*, as if they had all been nothing but *Youths*? Or, how, in this Place, could "all Men" bewail, *Youth* by *Youth*, as if Mankind consisted of nothing but *Striplings*? Hence, it is evident, that, though ἡση-  
δὸν, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that Place of *Herodotus*, and in this of *Lu-  
cian*, be understood, in an extensive Sense, as if one Sort of Age were put for *every* Age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, *Timon* could not, possibly, mean less, no more than "all "the *Milesians*" could be shorn, "Youth by Youth."

*Stephanus*, indeed, says, but without insisting much upon it, that ἡσηδὸν is taken, in the same

τες εἰσὶν ἐπιτίθειοι πρὸς οἰμώγην) ἀλλ' εἴ τὰ ὄργιά  
ταῦτα καὶ μειρακιώδη, ὡς τὸν Πλῦτον παράλαβε, <sup>2</sup> γ' τοι  
ἀπέβλητά είσι τὰ δῶρα τὰ παρὰ τὸν Διός.

12. ΠΛΟΥΤ. Βάλει, ὁ Τίμων, δικαιολογήσομαι πρός  
σε, ἡ χαλεπάγκης μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰς  
μέν τοι, μὴ δὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ἥ-  
τορες, ἀνέζομας γάρ σε ὀλίγα λέγοντα, διὰ τὸν Ἐρμῆν τη-  
τονί. ΠΛΟΥΤ. Ἐχρῆν μέν τοι ἵσως <sup>3</sup> καὶ μακρὰς εἰπεῖν  
ὕτω πολλὰ ὑπό συ κατηγορηθέντα· ὅμως δὲ ἔρα, εἴ τι  
σε, ὡς φῆς, ἡδίκηπα, ὅς τῶν μὲν ἡδίσων ἀπάντων αὐτίος 10  
εοι κατέσην, καὶ τιμῆς καὶ προεδρίας, καὶ σεφάνων, καὶ τῆς  
ἄλλης τρυφῆς. Περίβλεπτος δέ τοι καὶ ἀσίδημος δι' ἐμὲ  
ῆσθα καὶ περισπύδασος. Εἰ δέ τι χαλεπὸν ἐκ τῶν κολά-  
κων πέπονθας, ἀνάγτιος ἐγώ σοι· μάλλον δὲ αὐτὸς ἡδίκημαι  
τῦτο ὑπό συ, διότι με ὕτως ἀτίμως <sup>4</sup> ὑπέβαλλες ἀνδράσι 15.  
καλαράτοις, ἐπαινῶσι καὶ καλαγοηθεύσοι, καὶ πάντα τρό-  
πον ἐπιβλεύσεις μοι. Καὶ τόγε τελευταῖον ἔφισθα, ὡς  
προδεδωκά σε, τύγανθίον δὲ αὐτὸς ἐγκαλέσαιμί σοι παντὰ  
τρόπον ἀπελασθεὶς ὑπὸ συ, καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς τῆς  
οικίας. Τοιγαρῦν ἀντὶ μαλακῆς χλαμύδος, ταῦτην τὴν 20.  
διφθέραν <sup>5</sup> ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. "Ωσε  
μάρτυς ὁ Ἐρμῆς ὑτοσὶ, πῶς ικέτευεν τὸν Δία <sup>6</sup> μηθ' ἦκειν  
παρά σε, ὕτω δυσμενῶς μοι προσενηγμένον. ΕΡΜ. Ἀλ-  
λὰ τὸν ὄρας, ὁ Πλῦτε, οἵος ἡδη γεγένηται; ὡσε Θαρρῶν  
ξυνδιάτριβε αὐτῷ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ 25.  
δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ ὑπακούεσται γάρ  
ἔμβοήσαντί σοι.

Manner, as the Adverb *παν-  
δημέ*, which signifies “univer-  
“sum populum complectendo,”  
or, “in universum.”—I know  
no Reason, why Erasmus should  
render it, “ab ineunte ae-  
“tate.”

1 ἐπιτίθειοι.] *Idonei*, or; *ba-  
biles*; by which, is, here, meant,  
*naturally fitted*, or, *disposed*.

2 εὖ τοι ἀπέβλητά.]

Οὐ τοι ἀπέβλητό εστι θεῶν ἐρικύ-  
δαι δῶρα. *Hom.*

3 καὶ μακρὰ.] *Timon's Word*:  
repeated.

4 ὑπέβαλλες.] A Metaphor,  
from prostituting young Women.,  
*Faber.*

5 ἡ τιμιωτάτη Πενία.] *The  
right honourable Mrs Poverty.*

6 μηθ'.] The MS. hath it  
better μήτε. *Faber.*

13. ΤΙΜ. Πεισέον, ὁ Ἐρμῆ, καὶ αὐτὸς πλεύητεον. Τῇ γὰρ ἀν καὶ πάθοι τις, ὅπότας οἱ θεοὶ βιάζοντο; πλὴν ὅρα γε, εἰς οἵα με πράγματα ἐμβαλεῖς τὸν κακοδάμονα ὃς ἄχρι τοῦτον ἐνδαιμονέσαται διάγων, χρυσὸν ἄφεω τοστον  
5 λίκημα, <sup>1</sup> οὐδὲν ἀδικήσας, καὶ τοσαύτας φροντίδας ἀκ-  
άδεξομα. ΕΡΜ. Υπόσηθι, ὁ Τίμων, δι' ἐμὲ, καὶ εἰ χα-  
λεπὸν τότο, καὶ γάρ οἰσόν ἐσιν, ὅπως οἱ κόλακες ἐκεῖνοι  
διαρράγωσιν ὑπὸ τῆς φθόνου ἐγώ δὲ <sup>2</sup> ὑπὲρ τὴν Αἴτνην ἐς  
τὸν ωραῖον ἀναπίσσομαι. ΠΛΟΥΤ. Ο μὲν ἀπελίλυθεν,  
10 ὡς δοκεῖ τεκμαρόματι γάρ τῇ εἰρεσίᾳ τῶν πτερῶν. Σὺ  
δὲ αὐτῷ περίμενε ἀναπέμψω γάρ σοι τὸν θησαυρὸν ἀπελ-  
θών· μᾶλλον δὲ παῖς. Σέ φημι, Θησαυρὸς χρυσοῦ, ὑπά-  
κεσον Τίμωνι τότῳ, καὶ πάρεσχε σταυτὸν ἀνελέσθαι.  
Σκάπτε, ὁ Τίμων, <sup>3</sup> βαθείας καλαφέρων, ἐγώ δὲ ὑμῖν  
15 <sup>4</sup> ὑποσήσομαι.

1 εὖδεν ἀδικήσας.] That is, having done nothing to deserve this Curse, of being again enriched.

2 ὑπὲρ τὴν Αἴτνην.] He returns to Heaven, by the Way of *Aetna*, because *Jupiter* had ordered him to bring up the *Cyclopes* from thence, to mend his Thunderbolts. See above, Paragraph 5, at the End.

3 βαθείας καταφέρων.] *Erasmus* hath rendered *βαθείας*, “al-“tiūs,” I know not why; nor do I know any such Adverb as *βαθείας*, *βαθέως* being the only immediate one from *βαθός*. I must own, I know not, what Sort of a Word *βαθείας* is, and, therefore, cannot help thinking, that *Lucian* wrote it *βαθέως*—κα-*ταφέρων* is, here, the same as κάτω φέρων, “deorsum impin-“gens;” as appears, from *Stephanus*’s Account of the Verb καταφέρω.

4 ὑποσήσομαι.] *Thomas Ma-  
gister* (according to *Stephanus*)

takes ὑποσήσομαι, in this Place, to be the same as ὑποχωρέσομαι, signifying, “clam discedam.” But I think, he should, at the same Time, have shewn us, how the Dative ὑμῖν can signify, “a “vobis.”—He, otherwise, interprets the Verb ὑφίσαμαι, by καρ-*φίως* ήσαμαι, which would make tolerable Sense, here, by *Plu-  
tus*’s Saying, “I will stand by  
“you, so as to be *invisib.*;” I say, this would be tolerable Sense, did not *Plutus* tell *Timon*, in the Word ἀπελθών, just above, that he would *go off*; which he could not well do, and stand privately by, at the same Time. For these Reasons, I cannot but conclude that *Lucian* writ it, ὑ-*μῶν* ἀποσήσομαι, “a vobis digre-“diat,” agreeably to ἀπελθών, above. And, thus, doth the other *Translation*, by *Erasmus*, render it; so that, most prob-*ably*, *Erasmus* found the Text, ὑμῶν ἀποσήσομαι.

14. ΤΙΜ.] Αγε δὴ, ὁ δίκελλα· νῦν μοι ἐπίρρωσον σεαυτὸν, καὶ μὴ κάμης ἐκ τῆς βάθεις τὸν Θησαυρὸν ἐς τύμφανες προκαλυμένην. — <sup>2</sup>Ω Ζεῦ τεράσιε, καὶ φίλοι <sup>1</sup> Κορινθαῖτες, καὶ Ἐρμῆς κερδῶε, πόθεν χρυσίον τοσσότον; ἡπλεῖς ταῦτά ἔσι; δέδια γάν, μὴν ἄνθρακας εἴρω ἀνεγρόμενος. Ἀλλα μῆν <sup>3</sup> χρυσίον ἔσιν ἐπίσημον, ὑπέρυθρον, βαρὺ, καὶ τὸν πρόσοψιν <sup>2</sup> ὑπερῆδισον. <sup>3</sup>Ω χρυσὲ δεξιῶνα κάλλισον βροτοῖς. <sup>4</sup> Αἰθόμενον γάρ πῦρ ἄτε διαπρέπεις καὶ νύκτωρ, καὶ μεθ' ἡμέραν. <sup>5</sup>Ελθὲ, ὁ φίλτατε, καὶ ἐρασμιώτατε. Νῦν πείθομαί γε καὶ δίσια ποτὲ γενέσθαι <sup>6</sup> χρυσὸν. Τίς γάρ <sup>7</sup> τὸν ἄν παρθένος ἀναπεπταμένοις τοῖς κολποῖς ὑποδέξαιτο ὅτῳ καλὸν ἐρασίν τιὰ τέγρες καταρρέοντα; ὁ Μίδα, καὶ Κροῖσε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς ὅδεν ἄρα ἦτε πρὸς Τίμωνα καὶ τὸν Τίμωνος πλῆτεν, ὡς γε ὅδε βασιλεὺς ὁ Περσῶν ἴσος. <sup>8</sup>Ω δίκελλα, καὶ φιλτάτε δίφθέρα, υμᾶς μὲν τῷ <sup>15</sup> <sup>9</sup> Πανὶ τύτῳ ἀναθεῖνα καλόν. Αὐτὸς δὲ ἦδη πᾶσαν πριάμενος τὸν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ Θησαυρὸν μόνῳ ἐμοὶ ἵκανον ἐνδιαγτᾶσθαι, τὸν αὐτὸν <sup>10</sup> καὶ

<sup>1</sup> Κορύθαῖτες.] These Priests of *Rhea* were Enthusiasts, who, at their Solemnities, danced in Armour, and, with the mixed Uproar of Piping, Drumming, and Shouting, raised a great Astonishment in the Minds of the Spectators. *Steph.* Perhaps, then, it was usual with such Persons, upon any extraordinary Surprise, to cry out, <sup>2</sup>ο Κορύθαῖτες; and that, thence, it became a common Exclamation, in the Mouths of such as were struck with any sudden Astonishment.

<sup>2</sup> ὑπερῆδισον.] When Mr *Locke* was reckoning up the Qualities of *Gold*, such as, *fusible*, *mallesable*, *ductile*, &c. he forgot this of *ὑπερῆδισον*; which Omission a tolerable Miser would never pardon.

<sup>3</sup> Αἰθόμενον, &c.] These Words

are taken from the first Ode of *Pindar*, which begins thus:

<sup>7</sup>Αριστον μὲν ὅδωρε· ὁ δὲ  
Χονσὲς, αἰθόμενον πῦρ  
<sup>8</sup>Ατε διαπρέπεις νυ-  
Κτὶ, μεγάνορος ἔποχα πλάντε.

In the *Version* thus:

*Optima quidem est aqua; sed  
Aurum, ardens ignis  
Velut, excellit no-  
ctu superbificas supra divitias.*

<sup>4</sup> χεῦσθν.] As when he courted *Danaë*.

<sup>5</sup> Πανὶ τούτῳ.] “To *Pan* here.” It is supposed, that some Temple, or Statue, of *Pan* stood near him, to which Rural Deity he offers up his Rustic Implements.

<sup>6</sup> καὶ τάφον.] “As a Sepulchre also,” that is, “as well as he, before, had it for a House.”

τάφοις ἀποθανὼν ἔχειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ νεομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἀπαντας, καὶ ἀγρωσία, καὶ ὑπεροφία. Φίλος δὲ ἦ ξένος, ἢ ἐταῖρος, ἢ <sup>1</sup>Ἐλέν βαμὸς, ὕθλος πολὺς καὶ τὸ σικτεῖρα δα-  
5 κρύοντα, ἢ ἐπινυρῆσαι δεομένω, παραγομία καὶ κατάλυσις τῶν ἑθῶν. Μονῆρης δὲ οὐ δίαυτα, καθάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἔχθροι καὶ ἐπίθυλοι καὶ τὸ προσομιλῆσαύ τινι αὐτὸν μίασμα. Καὶ εἰ τινα ἴδω-  
10 μόνον, ἀποφράς οὐ ημέρα. Καὶ ὅλως ἀδριάντων πιθιων ἢ  
χαλκῶν μιδὲν ὑμῖν διαφερέτωσαν, καὶ μήτε κίρυνα δε-  
χώμεθα παρ' αὐτῶν, μήτε σπονδάς σπενδώμεθα.<sup>3</sup> Οὐ τρη-  
μία δὲ ὄρος ἔσω πρὸς αὐτάς. Φυλέται δὲ, καὶ φράτορες,  
καὶ δημόται, καὶ οὐ πατρὶς αὐτὴν, ψυχρὰ καὶ ἀγωφελῆ ὄγό-  
ματα, καὶ ἀνοίτων ἀνδρῶν φιλοτίμηματα. Πλυτείτω δὲ Τί-  
15 μων μόνος, καὶ ὑπεροράτω ἀπάντων, καὶ τρυφάτω μόνος καθ'  
ἴαυτὸν, κολακείας καὶ ἐπάγνων φορτικῶν απιλλαγμένος. Καὶ  
Θεοῖς Θυέτω, καὶ <sup>4</sup>εὐωχέίτω, μόνος ἰαυτῷ γείτων καὶ ὄμρος,  
ἴκοσίων, <sup>5</sup>τῶν ἄλλων. Καὶ ἀπαξίαυτὸν δεξιώσασθαι δε-  
δόχθω, οὐ δέη ἀποθανεῖν, οὐ αὐτῷ <sup>6</sup>σέφανον ἐπενεγκεῖν· καὶ  
20 ὄνομα μὲν ἔσω ὁ ΜΙΣΑΝΘΡΩΠΟΣ οὐδίσον. Τε τρόπῳ  
δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, σκαρότης, καὶ  
έργη, καὶ ἀπανθρωπία. Εἰ δέ τινα ἴδοιμι ἐν πυρὶ δια-

1 Ἐλέν βαμὸς.] *Altars among the Heathens, were Places of Protection to such as fled to them.*

— *Hæc Ara tuebitur omnes.*  
Virg.

2 μήτε κίρυνα, &c.] The Meaning is, that he will remain in a constant State of War with Mankind: For Peace was, usually, made, among the Grecians, by sending the κήρυκες, or *Heralds*, to propose it, and by making Libations to the Gods, that they might ratify it. See *II. iii.*

3 οὐ εἰρημία.] He would have a whole *Desart* between him and Mankind; so that the *Bounds*

should not be, any thing, so thin as a Wall, an Hedge, or the like.

4 εὐωχέίτω.] *Lege εὐωχέσθω.* Nam εὐωχέω significat, “ alii “ quem convivio accipere,” εὐω-  
χεῖσθαι autem, “ epulari.” Er-  
ror turpissimus. *Faber.*

5 τῶν ἄλλων.] I cannot account for this Genitive Case. *Faber* is, also, at a Loss about it, but conjectures, that ίκοσίων τῶν ἄλλων should be ίκας ἦν τῶν ἄλ-  
λων; which may be true.

6 στέφανον ἐπενεγκεῖν.] Among the Grecians, *Crowns of Laurel, Palm, Parsley, and, upon some Occasions, of Gold,*

φθειρόμενον καὶ οθεννύναι ικετεύοντα, πίττη καὶ ἐλαίω κα-  
τασθεννύναι. Καὶ ἦν τινα τῷ χειμῶνι ὁ ποταμὸς παρε-  
φέρη, ὃ δὲ τὰς χεῖρας ὀρέγων ἀντιλαβέσθαι δένται, ὥθει  
ἡ τάτοι ἐπὶ κεφαλὴν πίπτοντα, ὡς μηδὲ ἀνακύψαι δυ-  
νηθεῖν. Ὅτω γὰρ ἀν τὸν ἰσην ἀπολάθοιεν.—<sup>2</sup> Εἰσηγήσατο  
τὸν νόμον Τίμων<sup>3</sup> Ἐχερατίδες Κολυττεύς.—<sup>4</sup> Ἐπεψή-

were the Rewards of such as  
conquered at the Games, or  
served their Country, in Peace,  
or War. *Potter.*

Perhaps, then *Timon*, here,  
intimates, that he will execute  
some signal Actions, which  
shall deserve a *Crown*, but, that  
he will *present himself* with  
one.

Or, as he, here, talks of his  
*Death*, he, perhaps, more prob-  
ably, means that *Crown*, which  
was wont to be offered to the  
*Deceased*, and with which their  
*τύλαι*, or *Sepulchral Pillars*  
were hung; as we learn from  
the *Dialogue of Charon*, where  
it is said, *ζειφάνεσι τὰς λί-  
θους*.

If this be, as I am strongly  
persuaded it is, the Sense, here;  
observe, how *Timon* will do Im-  
possibilities, out of *Spite* to  
*Mankind*. He will *crown* his  
own Sepulchre, after he is  
dead, rather than have it done  
by any *Human Creature*.

The following was *Timon's*  
*Epitaph*, written by himself:  
Ἐνθαδὲ ἀποθίξας, ψυχὴν βαρυ-  
δαιμονα κεῖμαι.  
Τάνομα δὲ σὺ πέσοισθε, πανοὶ δὲ  
κανῶς ἀπόλοισθε.

*Faber.*

1. *πίπτοντα*. *Faber* has it,  
*βαπτίζοντα*. I think, he justly  
finds Fault with *πίπτοντα* be-  
cause the Man in the Water

cannot well be said “to fall.”  
But, is not *βαπτίζοντα*, applied  
to the same Man [as he has  
it] still worse, being an Active  
Participle? For, surely, the  
Man cannot be supposed “to  
“sink himself” into the Water.—It might, however, make  
Sense, if referred to *με*, which  
is understood, before *ἀλεῖν*; so  
that *Timon* might be the Per-  
son understood to be *βαπτίζον-  
τα*; “sinking the other” into  
the Water.

2. *Εἰσηγήσατο.*] This Verb,  
strictly, signifies, “proposuit,”  
or, “Auctor introduxit:” But  
I have rendered it, “rogavit,”  
in the *Translation*, because that  
was the *Roman Expression*, for  
*Proposing a Law* to be passed.  
The *Romans* termed the *Pro-  
posing a Law* to the People,  
“*Rogare*,” because he, who  
proposed it to them, did it, by  
asking these Questions, “*Veti-  
“tisne*, or, *Jubeatisne*, Qui-  
“rites?”

3. *Ἐχερατίδου.*] “*Ἐχερατί-  
“δος* lege *Ἐχερατίδου.*” *Faber.*—So it is, above, where  
*Mercury*, first, mentions *Timon* to *Jupiter*, and below,  
where *Demeas* reads the *De-  
cree*.

4. *Ἐπιψήφιος τῇ Ιεχλησίᾳ.*]  
“*Decretum concionis confirma-  
“vit.*” *Steph.*

φισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα οἵμην δέ-  
δόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ τερὶς πολλῷ ἂν ἐποιησάμην ἅπασι γνώ-  
ριμά τως ταῦτα γενέσθαι, διότι ὑπερπλετῶ, ἀγχόνη γὰρ  
διὰν τὸ πρᾶγμα γένοιο αὐτοῖς.—Καὶ τοι τί τύπο; Φεῦ τύ-  
πάχγε· πανταχόθεν συνθέτοι, κεκονιμένοι καὶ πνευσιῶντες,  
ἢν οἶδα, ὅθεν ὀσφραγικόμενοι τὴν χρυσίν. Πότερον διὰν ἐπὶ<sup>1</sup>  
τὸν πάγον τύπον ἀναβάς ἀπελαύνω αὐταῖς τοῖς λίθοις<sup>2</sup> ἐξ  
ὑπερθεξίων ἀκροβολιζόμενος, ή τόγε τοσοῦτον παρανομήσο-  
10 μεν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον ἀγιῶνιο παρορώ-  
μενοι; τύπο οἶμαι καὶ ἀμειγον, ὡςε δεχώμεθα ἡδη αὐταῖς,  
ὑποσάντες. Φέρε οἶδω, τίς ὁ πρῶτος αὐτῶν ὅτος ἐσι; Γνα-  
θωνίδης ὁ πόλαξ, ὁ πρῶν<sup>3</sup> ἔργον αιτίσαντι μοι ὀφέζας  
τὸν βρόχην, πίθης ὅλης παρ ἐμοὶ πολλάκις ἐμημενώς.  
15' Άλλ' εὗγε ἐποίησεν ἀφικόμενος, οἰμώξεια γὰρ πρὸ τῶν  
ἄλλων. ΓΝΑΘ. Οὐκ ἔγω ἔλεγον, ὡς ἢν ἀμελήσουτε Τί-  
μωνος ἀγαθῆς ἀνδρὸς οἱ θεοί; χαῖτε Τίμων εὑμορφώτατε, καὶ  
ἡδισε, καὶ συμπολικώτατε. ΤΙΜ. Νῦ καὶ σὺ γε, ὡς Γναθω-  
νίδη, γυπῶν ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε.  
20 ΓΝΑΘ. Αεὶ φιλοσκόψαμων σύ γε. Ἀλλὰ τῶν τὸ συμπό-  
σιον; ὡς καγὸν τί σοι ἀσμα τῶν<sup>3</sup> νεοδιδάκτων διθυράμβων

1. ἡ ὑπερθεξίων.] "Τπερθεξίος (τόπος being understood) signifies " a Place, where one " stands so much higher than " another, that he may lift his " Right-hand over him, so as " to give him the heavier Blow." And ὑπερθεξικ, *av.* Neut. plur. (χάρια being understood) signifies " Places of such Ad- " vantage, as that Persons may, " from them, lift their Right- " hands over those below them." See Steph.

2. ἔργον.] "Ἐργανος, from ἔργω, properly, signifies " an " Entertainment, where every " one contributes his *Part* of " the Expence, or his *Club*." And, hence, it hath been used to signify " a *Contribution*, or

" *Part of a Contribution, to re- " lieve a Person in Want.*" See Steph.

3. νεοδιδάκτων διθυράμβων.] " *Diptyrambics*," [which were Songs in Praise of *Bacchus*] " lately taught," that is, lately " published." The Authors of Plays, or Songs, among the *Gre- cians*, were called διδάσκαλοι, ταῦ- καμψδιδάσκαλοι, τραγῳδιδά- σκαλοι, διδυράμβῳδιδάσκαλοι. Horace uses the same Manner of Expression.

*Vel qui Prætextas, vel qui do- cuere Togatas.*  
The Reason of the Expression is, that the Authors taught the Actors, or Singers, how to speak, or sing, their Performances.

ηκω κομίζων. ΤΙΜ. Καὶ μὴν ἐλεγεῖά γε ἂση μάλα τε-  
ριπαθῶς <sup>1</sup> ὑπὸ ταύτη τῇ δικέλλῃ. ΓΝΑΘ. Τί τοῦτο;  
ταίσις, ὡς Τίμων; μαρτύρομαι, ὡς Ἡρακλεῖς, οὐδὲ, προ-  
καλύματι σε τραύματος εἰς "Αρειον τάγον. ΤΙΜ. Καὶ μὴν,  
ἄν γε μικρὸν ἐπιθραδύνης, φίνε τάχα προκεκλήση με. 5  
ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴσται,  
μικρὸν ἐπιπάστας τὴν χρυσίν, δεινῶς γάρ ἵσχαμόν ἔστι τὸ  
φίρμανον. ΤΙΜ. "Ετι μένεις; ΓΝΑΘ. "Απειμι, σὺ δὲ  
ἢ χαιρόστεις, ὅτω σκαίος ἐκ χρηστοῦ γενέμενος.

16. Τίς ὅτος ἔστι ὁ προτιών, ὁ ἀναφυλακίας; ΦΙΛΙΑ-10  
δις κολάκων ἀπάντων ὁ <sup>2</sup> βδελυρώτατος. Οὗτος δὲ παρ-  
έμεν ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ <sup>3</sup> προίκα δύο τά-  
καντα, μισθὸν τῶν ἐπαίνων, ὅποτε ἀσατά με πάντων σιω-  
πάντων μόνος ὑπερεπήνεστεν, ἐπομοσάμενος ὡδικώτερον εἴρημα  
τῶν κύκων, ἐπειδὴ νοσηῦτα πράντι εἰδέ με, καὶ προσῆλθον 15  
ἐπικυρίας δέομενος, πληγαὶς ὁ γενναῖος προσενέτεινε. ΦΙΛ.  
"Ω τῆς ἀνασχυτίας, νῦν Τίμωνα γνωρίζετε, νῦν Γναθο-  
νίδης φίλος καὶ συμπότης, τοιγαρῆν δίκαια πέπονθεν ὅτος  
ἀχάρισος ὄν. "Ημεῖς δὲ οἱ πάλαι ξυνίθεις, καὶ ξυνέφη-  
σοι, καὶ δημόται, ὅμως μετριάζομεν, ὡς μὴ ἐπιπῆδην δο-20  
κῶμεν. Χαῖρε, ὁ δέσποτα, καὶ ὅπως τὰς μιαρὰς τύττες  
κόλακας φυλάξῃ, τὰς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα  
δὲ κοράκων ψεύτην δικφέροντας. Οὐκ ἔτι πισευτέα τῶν νῦν  
οὐδεὶς. Πάντες ἀχάρισοι καὶ πονηροί. Εγὼ δὲ τάλαντόν  
σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατεπέίγοντα χρῆσθαι, 25  
καθ' ὅδὸν ἥδη πλοιον ἥκεστα, ὡς πλευτοίης ὑπερμεγέθη  
τινὰ πλεύτον. "Ηκω τοιγαρῆν ταῦτά σε ιωθετήσων καὶ

1. ὑπὸ δικέλλῃ.] Quod Latinè  
dicitur, " canere vel saltare,  
" ad tibiam, ad citharam;" id  
Græcè est ἄδειν, vel ὁρχεῖσθαι,  
ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρῃ.  
Ita ridiculè, qui vertunt, " ab  
" hoc doctus ligone." Faber.  
This Sense, from this Con-  
sideration, seenis just, and fur-  
ther deserves Acceptance, on  
Account of the Humour it ex-  
presses.

2. βδελυρώτατος.] Βδελυρός,

(a βδέιν, " flatum ventris emit-  
" to") impurus, or, spurcus;  
" a dirty Fellow, who does  
" not matter doing the fil-  
" thiest Things, before Peo-  
" ple's Faces." And, hence,  
the Word hath signified, " quite  
" impudent," or, " brazen."  
Steph.

3. προίκα.] The Accusative  
Case singular of προίξ—ίκος,  
" dos a patre data filiae."  
Steph.

τοι εύ γε ὅτω σοφὸς ὡν, ύδεν ἵσως δεῖση τῶν παρ' ἐμοὶ λόγων, ὃς καὶ τῷ Νέσορι τὸ δέον παραινέσεις ἔν. ΤΙΜ. "Εσαι ταῦτα, ὡ Φιλιαδη. Πλὴν ἀλλὰ πρόσιθι, ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ. ΦΙΛ. "Ανθρωποι, κατέχαγα 5 τὰ κρανία ὑπὸ τῆς ἀχαρίστης, διότι τὰ συμφέροντα ἐνυθέτενται αὐτόν.

17. Ὡδὸς τρίτος ὁ ρήτωρ Δημέας προσέρχεται, ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγέντος ἡμέτερος εἶναι λέγων. Οὗτος ἐκκαΐδενα παρ' ἐμοὶ τάλαντα μιᾶς ἡμέρας 10 ἐκτίσας τῇ πόλει (καταθεδίκασο γάρ, καὶ ἐδέδετο ψήν αποδίδεις, κακῷ ἐλεῖσας ἐλυσάμην αὐτὸν) ἐπειδὴ πρώην ἐλαχε τῇ <sup>1</sup> Ἐρεχθίδι φυλῇ διανέμει τὸ <sup>2</sup> Θεωρικὸν, κακῷ προσῆλθον αἵτῶν τὸ γιγνόμενον, ψήν ἐφη γνωρίζειν πολίτην ὄντα με. ΔΗΜ. Χαῖρε, ὡ Τίμων, τὸ μέγα ὄφελος τῆς γένες, 15 τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς Ἑλλάδος. Καὶ μὴν πάλαι σε ὁ δῆμος ξυνειλεγμένος, καὶ αἱ <sup>3</sup> βυλαὶ ἀμφότεραι περιμένεστι. Πρότερον δὲ ἄκιστον τὸ Ψύφιομα, ὃ ὑπέρ συ γέγραφα. <sup>4</sup> "ΕΠΕΙΔΗ Τίμων ὁ Ἐχειραΐδης, 20 "Κολυτίευς, ἀνὴρ εὐ μόνον καλὸς καγαθὸς, ἀλλὰ καὶ σο- "φὸς, ὡς ψήν ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον "διατελεῖ τὰ ἄριστα πράτην τῇ πόλει, νενίκηκε δὲ πυξ "καὶ πάλιν, καὶ δρόμοις ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ <sup>4</sup> τε-

1. Ἐρεχθίδη.] Lege Aἰγυπτίδη. Quippe Κόλυττος erat δῆμος φυλῆς Αἰγυπτίδος, teste Harpocratis-one. Faber.

2. Θεωρικὸν.] Θεωρικὸν (χρῆμα being understood) signified, "Money paid out of the Treasury, for the Admission of the poorer Citizens into the Theatre." Hence, it was used to signify "Money granted out of the Treasury, for the Relief of the Poor." See Potter and Steph.

3. βυλαι ἀμφότεραι.] That is, not only the βυλὴ, or Senate of Five hundred, of which I have spoken, in the Notes upon Θεῶν Ἐκκλησίᾳ, but also the Court of Areopagus, which, for its great Dignity, as Dr. Potter shews,

was stiled ἡ ἀνα βυλὴ the Upper Senate, or Court.

This Court, held upon the Hill of Mars at Athens, and, thence, called Areopagus, consisted of fifty Judges, was the supreme Court of Justice, and decided all Law Disputes, whether concerning Property, or Injuries done to Men in their Persons or Reputations, or Blasphemy against the Gods. So wise and upright were the Judges of this Tribunal, that it hath been asserted by Demosthenes, that they had not, from the Time of their Institution, down to his Days, made one, unjust Decree. Potter.

4. τελείω ἀμφατι.] Stephanus shews, that the Greeks distin-

“ οὐέω ἄρματι, καὶ συνωρίδι πωλικῇ.” — TIM. Ἀλλ’ οὐέω ἔθεωρπα ἔγω πώποτε εἰς Ὀλυμπίαν. ΔΗΜ. Τί ἔν; θεωρίσεις ὑπερον. Τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον.—“ Καὶ ἤρισεντε δὲ ὑπὲρ τῆς πόλεως πέρισσος ἡ πρὸς “ Ἀχαρέας, καὶ καλέκοφε<sup>2</sup> Πελοποννησίων<sup>3</sup> δύο μοίρας.” 5

guished their *Horses* into the *ἄβολοι* and the *τέλειοι*. The *ἄβολοι* were such as *bad not*, as yet, *cast their Teeth*, in which were the marks of their *Age*: The *τέλειοι*, such as *bad cast those Teeth*, and being, therefore, reckoned to have arrived at their *full Strength* and *Vigour*, were called *τέλειοι*.

Now *ἄρμα*, from *ἄρω*, “ *ap-* “ *to*,” originally and properly, signifies, not “ *a Chariot*,” but “ *a Set of Horses joined- in a Draught*;” which is evident from Stephanus’s Quotations upon this Word: *First*, from *Xenoph.* *Pæd.* n. *ἄρμα λευκὸν χρυσούς* *υγον*, “ *a Set of white Horses with golden Harnesses*;” and *again*, from *Herodian*, *ἄρμα ἑξάπτωλον*, “ *a Set of six young Horses*.” — Beside that *Eustathius*, upon *Homer’s Odys.* xvii. puts it out of all Dispute, that *ἄρμα*, properly, signifies, “ *a Set of Draught Horses*.”

From these Considerations, I think it evident, that the Word *ἄρματι*, here, having *τελείω* an Epithet, as I have shewn, of *full grown Horses*, joined to it, must signify, “ *a Set of Horses*;” and that *τελείω* *ἄρματι* must signify, “ *a Set- of - full - grown - Horses*.” And this, I think, is further evident, from the Opposition of the following Words, *συνωρίδι*

*πωλικῇ* (“ *a Pair of πώλοι*, “ *or young Horses*”) to *τελείω* *ἄρματι*, “ *a Set of full grown Horses*.” I have rendered *ἄρματι* by “ *currus*” knowing no Word, in the *Latin Tongue*, that signifies, “ *a Set of Draught-Horses*,” as *ἄρμα* does, in the *Greek*. *Faber* only quotes the Scholiast of *Pindar*, upon this Passage, in these Words: *Φῆσι δέ τινες, ὅτι δώδεκα δόρμες ἀνύει τὸ τέλειον ἄρμα, τὸ δέ πωλικὸν ὀκτώ*. The former might have *run twelve Heats*, and the Latter *eight*; but this gives us no Light into the Nature of the *τέλειον*, or the *πωλικὸν* *ἄρμα*.

1. *πρὸς Ἀχαρέας.*] We must not, here, take *πρὸς* for “ *con-* “ *tra*,” but “ *apud*.” For *Ἀχαρέν* was a *δῆμος*, or District, of *Attica*. Therefore, *Timon*, being an *Athenian*, must not be supposed to fight against his own Countrymen, but against their common *Enemy*, the *Peloponnesians*, who are supposed to have met him, in that District of *Attica*, and whom he, therefore, fought, *πρὸς*, “ *apud*,” “ *among*,” the *Acharnians*.

2. *Πελοποννησίων.*] *Timon* lived, in the Time of that memorable War, between the *Athenians* and *Spartans*, called the *Peloponnesian*.

3. *δύο μοίρας.*] *Mille arr.*

ΤΙΜ. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὅπλα, ύδε τροεγράφην ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ τερπί σαυτῷ λέγεις, ημεῖς δὲ ἀχάρισοι ἀντίμενοι ἀμημονῆτες.—“Ετι δὲ καὶ “Ψηφίσματα γραφῶν, καὶ συμβιτεύων, καὶ σραπηγῶν, οὐ 5 “μικρὰ ὡφέλησε τὸν τόλον. Ἐπεὶ τύτοις ἀπασι, ΔΕ-“ΔΟΚΤΑΙ τῇ βραχῇ, καὶ τῷ δίημῳ, καὶ τῇ Ἡλιαίᾳ<sup>1</sup> κατὰ “φυλὰς, καὶ τοῖς δίημοις ἴδιᾳ, καὶ κοινῇ τῷτοι, χρυσοῦν “ἀνατιῆσαν τὸν Τίμωνα ταρά τὸν Ἀθηνᾶν ἐν τῇ ἀρποπόλει, “<sup>2</sup> κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ ἀκτίνας ἐπὶ τῇ κε-10 “φαλῇ, καὶ σεφανῶσαν αὐτὸν χρυσοῖς σεφάνοις ἐπίᾳ, καὶ

matos. Nam τὴν μοίγεν ἀνα-  
πλεγοῦσιν ἄνδρες πεντακοσιοι. Fa-  
ber.

1. κατὰ φυλὰς.] The *Eliaea* was a Court of Justice, at *Athens*, the next, in Dignity, to that of *Areopagus*, and said to be so called, from ἥλιος, *Sol*, because it sat under the *Sun*, or in the *open Air*. The Number of Judges, belonging to it, were, as Dr. *Potter* sets forth, sometimes, only Fifty; but, generally, two, or five, Hundred.

Now, why this *Decree* should be said to be agreed to by the Judges of this Court, κατὰ φυλὰς, “by their Tribes,” is what I cannot well account for; because I know no *Tribes* of *Athens*, but the Ten *Tribes*, into which the People of the City, and those of all *Attica*, had been divided.—Perhaps, as this Court of *Eliaea* often consisted of 500 Judges, it was, like the *βελὴ*, or *Senate* of *Athens*, made up of Men chosen out of all the *Tribes*, from each an equal Number; so that, in this View, the whole Court might have confirmed any *Decree*, κατὰ φυλὰς, by their *Tribes*. Or, per-

haps, the *Text*, originally, was, not κατὰ φυλὰς, but καὶ τοῖς φυλαῖς, which seems to hang well together with the other Parts of the Sentence, and to be agreeable to Reason; as it, also, was easy to be mis-transcribed to κατὰ φυλὰς. And I am the more of this Opinion, because, as Dr. *Potter* shews, the δῆμοι, mentioned, immediately after, were Subdivisions of the φυλαῖς, being, in Number, one Hundred and seventy-four smaller Districts of the Country of *Attica*: For, to gain a certain universal Assent of the whole State, it was necessary to take the Votes of every particular Body of the People. Such as, first, of the supreme Part of the Constitution, or the βελὴ: Then, of the δῆμος, that is, of the Principal δῆμος, that of *Athens*, the Capital: Then, of the Court of *Eliaea*, by its *Tribes*: Then, of all the δῆμοι, or smaller Corporations of *Attica*, one by one: And, lastly, of all their Bodies, in common.

2. κεραυνὸν, &c.] In Order to make a *Jupiter* of him.

“ ἀνακηρυχθῆναι τοὺς σεφάνους σήμερον<sup>1</sup> Διωνυσίοις τρα-  
 “ γωδοῖς καρνοῖς (ἀχθῆναι γὰρ δὶ αὐτὸν δεῖ σήμερον τὰ  
 “ Διονύσια.) Εἶπε τὸν γνώμην Δημέας ὁ ῥήτωρ συζυγεῖς  
 “ αὐτῷ, ἀγχισεὺς, καὶ μαθητὴς αὐτῷ ὥν. Καὶ γὰρ ῥῆ-  
 “ τῷ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὥποδα ἀνέθε-  
 “ λοι,” — Ταῦτα μὲν ὅν σοι τὸ Ψήφισμα, — Ἐγὼ δέ<sup>2</sup> σοι  
 ἢ τὸν οὐδὲν ἐβαλόμην ἀγαγεῖν παρέστη, ὃν ἐπὶ τῷ σῷ ὄνο-  
 ματι Τίμωνα ὠρόμανα. ΤΙΜ. Πῶς, ὡ Δημέα, ὃς γέδε  
 γεγάμηκας, ὅτα γε ἡ ἡμᾶς εἰδένεσθαι. ΔΗΜ. Άλλὰ γαμῶ,  
 ἢν διδῷ Θεός, ἐς νέωτα καὶ παιδόποιον μαχαιρά, ἢ τὸ γαννη-<sup>10</sup>  
 θησόμενον, ἀρίστην γὰρ ἔσαι, Τίμωνα ἱδη καλῶ. ΤΙΜ. Οὐκ  
 οἶδα, εἰ γαμίστεις ἔτι, ὡς ὅτες, τηλικαύτην παρέμεινε πλή-  
 γην λαμβάνων. ΔΗΜ. Οἴμοι, τί τοῦτο; <sup>3</sup> τυραννίδι Τί-  
 μων ἐπιχειρεῖς, καὶ τύπτεις τὰς ἑλευθέρις, καθαρῶς ἑλεύ-

1. Διωνυσίοις πρεγωδοῖς.] Τραγῳδὸς, signifies either the *Writer* of a *Tragedy*, or the *Player* who acts it upon the Stage: But that, in either Sense, πρεγωδὸς, the *Person*, should be put for πρεγωδία, the *Play*, or *Entertainment*, seems, to me, an extraordinary Hypallage. Yet, Horace hath used the like Expression, where he says,

*Nam sic*

*Et Laberi Mimos ut pulchra  
 Poëmata mirer.*

The *Athenians* were restrained, by Law, from presenting *Crowns* to Men of signal Merit, either in the *Theatre*, or at the *public Games*; because these Places were, generally, frequented by great Numbers of Men from other Cities, and it was thought impolitic to recommend any great *Athenian* to the Notice, or esteem, of any other People. Wherefore, such Persons, as deserved this Honour, were to receive it either in the *βενὴ*, or *Senate*;

or in the *Assembly* of the *People*; or in the *Tribe*, or δῆμος, to which they belonged. *Potter*.

Yet, we find, that *Demosthenes*'s famous *Crown* was proclaimed in the *Theatre*. But this, no Doubt, was an *Innovation*, and an *extraordinary Compliment* to so great a *Defender* of the *State*; and it was afterwards objected to him, as a very great Crime. Whence it is most probable, that *Demeas*, here, intends to puff up and flatter *Timon*, by conferring on him a *singular* and *unprecedented Honour*.

2. σοι.] *Faber* thinks σοι, here, impertinent, because of παρέστη σοι.

3. τυραννίδι.] Τυραννίς signifies *kingly*, or, *arbitrary*, *Power*. Now, as the supreme *Power* was lodged in the *People of Athens*, it was *High-Treason*, and the most flagrant Crime, in any one *Man*, to attempt making himself *absolute* in the *State*; and the *Athenians* could never

Θερος, οδός ὦν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην,  
τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρισας. ΤΙΜ. Ἀλλ'  
οὐκ ἐμπέπρισα, ὡς μιαρὲ, η ἀκρόπολις, ὡσε δῆλος εἰ συκο-  
φαντῶν. ΔΗΜ. Ἀλλὰ καὶ πλεῖστης τὸν <sup>2</sup> ὀπισθόδομον δι-  
5 ορύξας. ΤΙΜ. Οὐ διώρυκται οὐδὲ ὄποις, ὡσε ἀπίθανά σου  
καὶ ταῦτα. ΔΗΜ. Διορυχθίστεται μὲν ὑσερον· ἥδη δὲ σὺ  
πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκον καὶ ἄλλην λάμβανε.  
ΔΗΜ. Οἴ μοι τὸ μετάφρενον. ΤΙΜ. Μὴ <sup>3</sup> κένραχθι,  
καλοίσω γάρ σοι καὶ τρίτην ἐπεὶ καὶ γελοῖα πάμπαν πάθοιμι,  
10 δύο μὲν Λακεδαιμονίων μοίρας παλαιόφας ἄνοπλος, ἐν δὲ  
μιαρὸν ἀνθρώπιον μὴ ἐπίλιγίφας. Μάτην γάρ ἀν τίνη καὶ  
νεικηκώς Ολύμπια πάντα καὶ πάλιν.

18. Ἀλλὰ τί τῦτο; οὐ Θρασυλλῆς ὁ φιλόσοφος ὄποις  
ἐσιν; οὐ μὲν ἄντες ἄλλος. Ἐκπείσας γάν τὸν πάγωνα, καὶ τὰς  
15 ὄφρυς ἀνατείνας, καὶ βρευθύμενός τι πρὸς αὐτὸν ἐρχεται,  
4 τιτανῶδες βλέπων, ἀναστοσημένος τὴν ἐπὶ τῷ μετώπῳ  
χόμπην, <sup>5</sup> Αὐτοβορέας τις ἡ Τρίτων, οἴς οὐ Ζεύξις, ἔγραφεν.

forget what they suffered, under  
the Usurpation of *Pisistratus*,  
and his Son *Hippias*.

1. ἀστον.] The City of *Athens*  
was, peculiarly, called ἀστον,  
and the Citizens thereof ἀστοι.  
*Stephanus*, from *Eustathius*, p.  
3491 and 1383.

2. ὀπισθόδομον.] At the Back  
of *Minerva's* Temple, stood  
the public Treasury, called,  
from its Situation, ὀπισθόδο-  
μος; wherein, beside other pub-  
lic Money, a Thousand Talents  
were laid up in Store, against  
any great Exigency. If any  
Man expended them upon a  
trivial Account, he was put to  
Death. *Potter*.

*Demeas* will charge *Timon*  
with none, but the most capital  
Offences.—καὶ before πλετεῖς,  
in the preceding Line, signifies  
“also;” that is, “You are,  
“also, grown rich, &c. be-  
“side having burned the Ci-  
“tafel.”

3. κένραχθι.] *Pro κένραχι*, the  
third Person singular of the  
Perfect Tense Active, from  
κράζω.

4. τιτανῶδες.] “Like a *Ti-  
tan*.” The *Titans* were Gi-  
ants, Sons to *Titan*, the elder  
Brother of *Saturn*. *Titan* and  
*Saturn* were the Sons of *Cælus*  
and *Vesta*. *Titan* gave up his  
Birth-right of the Kingdom of  
Heaven to *Saturn*, on Condi-  
tion he would not breed up any  
Male Children; but, when he  
found out, that *Jupiter*, *Ne-  
ptune*, and *Pluto* had been, pri-  
vately, reared by *Ops*, *Saturn's* Wife,  
he dethroned and con-  
fined *Saturn*. When *Jupiter* was  
grown up, he made War upon  
his Uncle, *Titan*, and his Sons  
called *titanes*, recovered the  
Kingdom, and released his Fa-  
ther, *Saturn*. *Steph.*

5. Αὐτοβορέας τις.] *Timon*  
compares *Thrasycles* to *Boreas*,  
or *Triton*, because he came

Οὗτος ὁ τὸ<sup>1</sup> σχῆμα εὐσαλῆς, καὶ κοσμίος τὸ βάδισμα, εωφρυνικὸς τὴν ἀγαθοληήν, ἔωθεν μυρία ὅσα τερὶ ἀρετῆς διεξιών, καὶ τῶν ἥδονῆς χαιρόντων κατηγορῶν, καὶ τὸ ὄλιγαρκες ἐπαινῶν, ἐπειδὴ λαστάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὄρεξειν αὐτῷ (τῷ ζωροτέρῳ δὲ<sup>5</sup> χαίρει μάλιστα) καθάπερ τὸ Λήθης ὅδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυται τοῖς ἔωθινοῖς ἐκείνοις λόγοις, προαρπάζων ὕσπερ ἴκτηνος τὰ ὄφα, καὶ τὸν πλησίον παραγκωνίζομενος,<sup>2</sup> καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορύμενος, ἐπικεκυφώς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν<sup>10</sup> εὐρίσειν προσδοκῶν, ἀκριβῶς τὰ τρόφλια τῷ λιχανῷ ἀποσμήχων, ὡς μηδὲ ὄλιγον τῷ<sup>3</sup> μυτιώτῳ καθαλίποι, μεμψίμοιος ἀεὶ ὡς τὸν πλακώντα ὄλον, ἢ τὸν σῦν μόνος τῶν ἄλλων λάβοι, ὅ, τι περ<sup>4</sup> λιχνείας καὶ ἀπλανίας<sup>5</sup> ὄφελος, μέθυστος καὶ πάροινος, ὥκ ἄχρις ὧδης καὶ ὄρχηστος μόνον,<sup>15</sup> ἀλλὰ καὶ λοιδορίας καὶ ὄργης προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὲ καὶ μάλιστα, περὶ σωφροσύνης, καὶ κοσμίοτητος· καὶ ταῦτα φησί, ἥδη ὑπὸ τῷ ἀκράτῳ πονηρῶς ἔχων, καὶ ὑπόβασιζων γελοῖως· εἶτα ἔμετος ἐπὶ τύτοις, καὶ τὸ τελευταῖον, ἀράμενοι τίνες ἐκφέρυσιν αὐτὸν, ἐκ τῷ<sup>20</sup> συμποτίῳ τῆς αὐλητρίδος ἀμφοτέρωις ἐπειλημμένον. Πλὴν ἀλλὰ καὶ τῆφων, θέειν τῶν πρωτείων παραχωρήσειν ἀν ψεύσ-

puffing and blowing, so as to make a Face like that of the God *Boreas*, when he blows, or that of *Triton*, sounding his Trumpet.—But, as I have never, elsewhere, met with the Wind *Boreas* called *Αὐτοβορέας*, nor could, upon much Enquiry, find it so called, I conjecture that, here, *Αὐτοβορέας* is the Name of some celebrated Picture of the God of that Wind, which the great *Zeuxis* had drawn, and which, on Account of the Excellence of the Performance, was called, not *Boreas*, “a *Boreas*,” but *Αὐτοβορέας*, “a very *Boreas*,” or, “*Boreas* himself.” And the Tendency of the Words, *οἴους*

ἴγε φεν ὁ Ζεῦξις, seenis to favour this Opinion.

1. *σχῆμα εὐσαλῆς.*] Not that he was so now, being much ruffled; but because he usually appeared so, in his *Philosophical* Character and Dress.

2. *καρύκης.*] Λύδιον θεσμόν, ἐξ αἴματος καὶ ἄλλων. *Hesych.*

3. *μυτιώτῳ.*] A strong Sauce, made of Garlick, Leeks, Cheese, Eggs, Oil, and Vinegar. *Stephanus*, from the Scholiast upon *Aristophanes*.

4. *λιχνείας.*] “Gluttony,” from *λιχνὸς* (a *λείχω*, *lingo*) a Lick-plate.

5. *ὄφελος.*] “The Advantage.” Generally, the greatest *Epicure*, at a Table, gets the

ματος ἔνεκα, ἢ Θρασύτηλος ἢ φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐσὶ τὰ πρῶτα, καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ γοντεία προηγεῖται, καὶ ἡ ἀναισχυρία παρομαρτεῖ, καὶ ὅλως πάνσοφεν <sup>2</sup> τὸ χρῆμα, καὶ πανταχόθεν ἀκρίβεις, καὶ 5 ποικίλως ἐντελές. Οιμώξεια τοιγαρῦν ωκείας μακρὰν χρησίος ὡν.—Τί τῦτο; παπαὶ, χρόνιος ἡμῖν Θρασυκλῆς; ΘΡΑΣ. Οὐ καλὰ ταῦτα, ὡς Τίμων, τοῖς πολλοῖς τύτοις ἀφῆγμα, <sup>3</sup> ὥσπερ οἱ τὸν πλῶτον δοι τεθηπότες, ἀργυρίς, καὶ χρυσίς καὶ δεῖπτων πολυτελῶν ἐλπίδι συνδεδραμίκασι, 10 πολλὴν τὴν κολακείαν ἐπιδειξάμενοι πρὸς ἄγδρα οἵσιν σε ἀπλοῖκον, καὶ τῶν ὄντων κοινωνικόν. Οἰσθα γάρ ως μάζα μὲν ἐμοὶ δεῖπνον ικανὸν, <sup>4</sup> ὅφον δὲ ἥδισον θύμον ἢ κάρδα- μον, ἢ εἴπωλε τρυφώνη ὀλίγον τῶν ἀλῶν. Ποῖον δὲ <sup>5</sup> ἐτρεάκρυνος. Οὐ δὲ τρίβων ὁτος, ἢς βάλει πορφυρίδος ἀμεί- 15 των. Τὸ χρυσίον μὲν γάρ ωδὲν τιμιώτερον τῶν ἐν τοῖς αιγαλοῖς ψυφίδων μός δοκεῖ. Σὺ δὲ αὐτῷ χάριν <sup>6</sup> ἐσάλην, ως μὴ διαφθείρῃ σε τὸ κάκισον τῦτο καὶ ἐπιβυλότατον κτῆμα ὁ πλῶτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνκέσων συμφορῶν γεγενημένος. Εἰ γάρ μοι πείθοι, μάλιστα ὅλον τις 20 τὴν θάλατταν ἐμβαλεῖς αὐτὸν, ωδὲν ἀναγκαῖον ἀδρὶ ἀγαθῷ ὄντα, καὶ τὸν φιλοσοφίας πλῶτον ὄραν δύναμένω. Μὴ μέρτοι ἐσ βάθος, ὡς γαβή, ἀλλὰ ὅσον ἐσ βαθῶντας ἐπεμβὰς

greatest Share of the most delicate Eatables.

1. γοντεία προηγεῖται.] I apprehend, that there is an Allegory, in these Words: “Im-  
“ posture goes before him, and  
“ Impudence walks close by  
“ him.” That is, “ He sculks  
“ behind Impudence, which he  
“ puts before him, to hide him-  
“ self from the World; but, if  
“ he should be discovered, he  
“ has Impudence close at his  
“ Side, by the Assistance of  
“ which, he shall brazen it  
“ out against Mankind.”—  
Had γοντεία and ἀναισχυρία  
been the Dative Case, with τῷ  
repeated, instead of ἡ, the  
Sense would be obvious, in this  
Light:

“ That he led the Way,

“ that is, was foremost, in Im-  
“ posture, and equalled any one,  
“ in Impudence.”

2. τῷ.] Lege τῷ. Faber.

3. ὥσπερ.] Delendum. Faber.

4. ὅφον.] I know no Word, in the English Tongue, that answers to ὅφον; but it signifies any Thing we eat with Bread; and so is a general Name for all other Sorts of Victuals.

5. ἐνσάνχοντα.] The Public Well in Athens, that sent forth Water, through nine Pipes, otherwise, called Callirhoe.

6. ἐσάλην.] This second Aorist Passive is, here, taken, in a Neuter Sense, “ concessi;” or, “ veni; which is extraordinary. But Stephanus shews, that it is so, in other Authors.

όλιγον ωρὸ τῆς κυματίδες γῆς, ἐμῷ ὄρῶντος μόνι. Εἰ δὲ μὴ τῦτο βέλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρητον αὐτὸν ἐκ τῆς εἰκίας, καὶ μηδὲ<sup>1</sup> ὀβελὸν αὐτῷ ἀνῆς, διαδιδός ἀπασι τοῖς δεομένοις· ὡς μὲν, τείνετε δραχμάς, ὡς δὲ μην, ὡς δὲ τάλαντον. Εἰ δέ τις φιλόσοφος εἴη,<sup>5</sup> διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος. Ἐμοὶ δὲ (καί τοι ὡκέρωτε<sup>2</sup> χάριν αἰτῶ, ἀλλὰ ὥπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις) ικανὸν εἰ ταύτην τὴν πήραν ἐμπλήσας παράσχοις, ύδε ὅλως δύο μεδίμνες χωρίσαν Αἰγανῆιας. Ολιγαρχῆ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφῶντα, καὶ μηδὲν 10 ὑπὲρ τὴν πήραν φρονεῖν. ΤΙΜ. Ἐπαινῶ ταῦτα σύ, ὡς Θρασύκλεις. Πρὸ γάρ τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κοιδύλων, ἐπιμείρησας τῇ δικέλλῃ. ΘΡΑΣ. 2<sup>3</sup> Ω δημοκρατία, καὶ νόμοι, παιόμεθα ὑπὲρ τὴν καταράτε ἐν ἐλευθέρᾳ τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὡς γαθὲ 15 Θρασύκλεις; μῶν<sup>3</sup> παρακέκρυσμαί σε; καὶ μὴν ἐπειμβαλῶ χοίκιας ὑπὲρ τὸ μέτρον τέτιαρας.—Ἀλλὰ τί τῦτο; πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνος, καὶ Λάχης, καὶ Γρίφων, ὅλως τὸ σύνταγμα τῶν σιμωξομέρων. “Ωσε τί ὡκέρι τὴν πήραν ταύτην ἀνελθῶν, τὴν μὲν δίκελλαν ὀλίγον ἀνα-20 παύω, πάλαι τεπονηκυῖαν; αὐτὸς δὲ ὅτι πλέιστες λίθις ξυμφορήσας, ἐπιχαλαζῶ πόρροθεν αὐτός; ΒΛΕΨ. Μὴ βάλλε, ὡς Τίμων, ἀπίμεν γάρ. ΤΙΜ. Ἀλλ’ ὡκέρι αναιμωτί γε ὑμεῖς, ύδε ἀνευ τραυμάτων.

1. ὀβελὸν.] See the Note to δεαχμῶν, Lib. I. Dial. xi.

2. Ω δημοκρατία.] “Is it not hard to suffer thus in a Free-State, where no Man hath arbitrary Power?”

3. παρακέκρυσμα.] Put Derisively, and signifies, “de-fraudavi.” The Metaphor is taken from those who, in weigh-

ing out any Thing, bear down the Scale, in which the Commodity is, unknown to the Buyer, to make him believe he has his just Weight; or from Buyers who, when any Sort of Grain is measured to them, give the Vessel a Shake, or a Kick, unknown to the Sellers, to make it hold more. Steph.

ΔΙΑ'Λ. δ'. Δίκη Φωνήστων.

1. ΕΠΙ<sup>1</sup> ἀρχοντος<sup>2</sup> Ἀριστάρχου<sup>3</sup> Φαληρέως, <sup>4</sup> Πυα-

1. 'Επι<sup>1</sup> ἀρχοντος<sup>2</sup>.] This Manner of Expression is usual; as, ἐπι<sup>1</sup> Ἀλεξανδρου, "tempore "Alexandri;" ἐπι<sup>1</sup> Κρόνου, "tempore Saturni." Steph.

ἀρχοντος<sup>2</sup>.] Athens was, first, governed by Kings. Of these, *Ogyges* (in whose Reign, a Deluge destroyed all *Attica*) was the First. History is quite silent, as to what passed in *Attica*, from the Time of his Reign to that of *Cecrops*, being an Interval of an hundred and ninety Years. The succeeding Kings, from *Cecrops* to *Codrus*, inclusive, were Seventeen; of which Number, the most memorable were *Pandion*, *Ægeus*, *Theseus*, and *Demophoon*. After *Codrus* had, in a Battle with the *Dorians*, gone in Disguise into the Enemy's Army, and provoked them to kill him, (the Oracle having promised the Victory to that Side, whose King should fall by his Enemy, that Day) the *Athenians*, in Honour to his Name, gave the Title of *King* to none of his Successors; ("Post Codrum "nemo Athenis regnavit, quod "memoriae ejus nominis tri- "butum est." *Justin.*) but called each of their succeeding Princes, down to *Alcæon*, inclusive, being, in all, Thirteen, by the Name of *ἀρχων*. After the Time of *Alcæon*, the supreme Power having, in a great Measure, devolved upon the People, they limited the Reign of their *Archon*, or *Ruler*, to ten Years: But they had begun that Limitation, with *Cecrops*, the Son of *Æschylus*, who reigned just before *Alcæon*.

In about seventy Years after, they reduced their *Archon* to an annual Magistrate. Though neither Dr. *Potter*, nor others whom I have consulted, informs us, upon what Occasion the Nine great Magistrates of *Athens*, called *Archons*, were created, yet, I am persuaded, it must have been, upon this, when the *Archon*, or *Prince*, was reduced to an annual Magistrate; because it is probable, that the People, having now gotten the supreme Power, were fond of lessening that Title, by dividing it among Nine of their first Magistrates.

Of these Nine, ὁ Αρχων, "THE Archon," so called, by Way of Pre-eminence, was CHIEF. His Jurisdiction reached to all Causes arising from Marriage Settlements, Last-Wills, Orphans, and Guardians. It was, also, his peculiar Province to hear Disputes between near Neighbours, and to redress the injured Party.

And this, probably, is the Reason, why *Lucian* has this Complaint of *Sigma*, against his next Neighbour, *Tau*, brought on, when *Aristarchus*, as it were, was THE Archon, or CHIEF Archon.

The next *Archon*, after the CHIEF, was stiled βασιλεὺς, and wore a crown. He heard all Accusation of Blasphemy against the Gods, or Profanations of Mysteries, Temples, and other sacred Things.

The Third was called Πολι-μαρχ<sup>3</sup>. He exercised the same Jurisdiction over Strangers and Sojourners, as THE Archon did

νεψιῶνος ἐβδόμη ισαμένη, γραφήν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ<sup>1</sup> ἐπὶ τῶν ἐπτὰ Φωνητῶν,<sup>2</sup> βίας ὑπαρχόντων, καὶ

over the Citizens; and took Care, that the Children of such as died in Defence of their Country, should have a sufficient Maintenance, out of the Treasury.

The remaining Six *Archons* were all called Σιωρόθεται. They lodged Appeals, from the Courts of Justice, before the Assembly of the People, and heard Accusations of Calumny, Bribery, &c. and took Care that no Law should, through the Policy of seducing and designing Men, be passed by the People, contrary to the real Interests of the Commonwealth. See all these Accounts more fully, in the most learned Dr. *Potter*.

2. *Ἀριστάρχος.*] *Aristarchus* was a very great Grammian and Critic, and lived at *Alexandria*. *Horace* says, of a good Critic,

*Fiet Aristarchus, neque dicet,  
cur ego amicum*

*Offendam in nugis?* —

And *Ælian* says, That it was not allowed to be one of *Hommer's* Verses, which *Aristarchus* had not approved of. *Lucian*, therefore, with Justice and Humour, constitutes him CHIEF *Archon*, when the Letters go to Law.

3. *Φαληρέως.*] As our Author hath made *Aristarchus* a Magistrate of *Athens*, he takes the same Liberty to make him a *Φαληρέως*, or Native of *Phalerion*, a Village and Port of *Attica*; though, as *Stephanus* shews, he was born in *Samothracia*.

4. *Πυκνεψίων* *ἐβδόμη.*] *Pynepsiōn* was a Grecian Month, the same (as Authors conjecture) with our *October*; and was

so called, from the Festival, *Pynepsia*, which was celebrated, in this Month.—*Pynepsia* were so called, ἀπὸ τῆς ἐψειν πώνα, “from “Boiling Pulse or Pease,” in Memory of *Theseus* and his Companions, who, when they had returned safe from *Crete* and the *Minotaur*, boiled all the *Pulse* they had left, and made merry all together, at one common Banquet, *Potter*.—Whom see, for a full Account of the *Grecian* Months. And for ἐβδόμη, *ισαμένη*, see the Note upon the same Words, in the ΨΗΦΙΣΜΑ of Θεοῦ *Ἐπικλητία*, p. 123.

1. *ἰτ.*] A little above, *ἰτ* signifies, “tempore,” and, here, “coram.”

2. *βίας ὑπαρχόντων, καὶ ἀρπαγῆς.*] I cannot make Sense of these Words, as they stand, here; nor can I apprehend the Justness of the other Translation, which renders them, “constitutis judicibus de vi et ratiō pinā;” which, however, I leave, as I found it, to keep the Text Company. But hath the Verb ὑπάρχω, ever, signified, “constituor?” or, With what Propriety, are the Words, “judicibus” and “de,” here, understood?—I therefore, cannot but think, that *Lucian* writ it ὑπάρχω, because, so, it will make tolerable Sense: For *Stephanus* plainly shews, that ὑπάρχω, very frequently, signifies, “primus facio;” as, from *Herodotus*, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from *Plutarch*, ὑπάρχω βίας, “prior vim infero.” So that, upon this Alteration, the Text will run thus, γραφήν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ ἐπὶ τῶν ἐπτὰ Φωνητῶν, βίας

ἀρπαγῆς, ἀφηρῆσθαι λόγοις πάντων τῶν ἐν διπλῷ. Ταῦ ἐκφερομένων.

**M**E'XPI μὲν, ὁ Φωνήετα δικαστή, ὀλίγα ἴδικύμεν  
5 ὑπὸ ταττοῦ τοῦ Ταῦ, καταχρωμένης τοῖς ἐμοῖς, καὶ  
καὶ παρίκτοντος ἐνθα μὴ δεῖ, οὐ βαρέως ἔφερον τὸν βλαβὴν,  
ἴσε με φυλάσσοντα πάρος τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς.  
Ἐπεὶ δὲ ἐς τοῦτον ἡκει πλεονεξίας, καὶ ἀρίστας, ὥστε ἐφ' οἷς  
10 ἴσουχατα πολλάκις ὥκ ἀχαπῶν, ἥδη καὶ πλείω προσβιάζεται,  
10 ἀναγκαίως αὐτὸν εὐθύνων παρὰ τοῖς ἀμφότερα εἰδόσιν  
ὑμῖν. Δέος δὲ ὁ μικρόν μὲν ἐπὶ τῆς ἀποδλίψεως ἐπέρχεται  
τῆς ἐμαυτοῦ. Τοῖς γὰρ προπεπραγμένοις δεῖ τι μεῖζον  
προσιθέν, ἀρδοντες τῆς οἰκείας ἀποθλίψει χώρας, ὡς ὀλίγη  
δεῖη ἴσουχίαν ἀγαγόντα μηδὲ ἐτράμμασιν ἀριθμεῖσθαι,  
15<sup>2</sup> ἐν ἵσῳ δὲ κεῖσθαι τὸ φόβον. Δίκαιον δὲ οὐχ ὑμᾶς, οἱ

ὑπάρχον, καὶ ἀρπαγῆς. The Grammatical Order of which is plainly thus, τὸ Σίγμα ἔθετο γεαφῆν  
ἰπὲ τῶν ἵπτα Φωνήετων πρὸς τὸ  
Ταῦ ὑπάρχον βίας, καὶ ἀδίκιας.  
“ Sigma instituit actionem co-  
“ ram septem Vocalibus contra  
“ Tau, incipiens, sive prius-  
“ inferens vim et injustitiam.”—  
“ against Tau being the first  
“ Aggressor.”—But we must  
not omit a pretty Opinion of  
Gronovius, upon this Place, who  
says, that ὑπάρχοντων is not  
the Genitive Case plural of  
ὑπάρχων, but of the Neuter  
plural ὑπάρχοντα—των, which  
signifies, “ Bona” wordly Goods  
or Possessions. So that thus,  
the Sense will be, ἔθετο γεαφῆν  
βίας καὶ ἀρπαγῆς ὑπάρχοντων,  
“ He laid an Action of Vi-  
“ lence and Rapine of Goods.”  
Stephanus shews, that ὑπάρχοντα  
does signify Goods.

1. εὐθύνων.] This Verb, pro-  
perly, signifies, “ quod-pravum-

“ et - obliquum - est - corrigo.”  
Bud. Hence, I suppose, it  
came to signify, “ reum-facio:”  
Because *Accusing*, or *Arraigning*  
a Man, for what he has  
done amiss, is, as it were, Mak-  
ing him “ straight,” who is bent  
and warped from his Moral  
Rectitude.

It governs a Genitive Case of  
the Crime, as, εὐθύνω κλέπτην.  
Plut. in Cic.

2. ἐν ἵσῳ δὲ κεῖσθαι τὸ φόβον.]  
I do not think it possible to  
make Sense, or Grammar, of  
these Words. Burdolotius says  
we have the Authority of one  
M. S. for reading τὰ λοιπὰ  
γεάμματα after φόβον; which  
Words are found, upon the  
Margin of that MS. He is very  
good Authority, for this; but  
still, though the Language will,  
thus, make good Sense, yet  
there seems to be something  
harsh and unclassical in the Ex-  
pression, ἐν ἵσῳ τοῦ φόβου, the

δικάζετε τοῦ, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακήν. Εἰ γὰρ ἔχεσαι τοῖς βυλομένοις ἀπὸ τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαί, καὶ τῦτο ἐπιτρέψετε ὑμεῖς, ὡν χωρὶς ὧδεν<sup>2</sup> καθόλυ τι γράφεται, ύπορῳ τίνα τρόπον αἱ συντάξεις τὰ νόμιμα, ἐφ' οἵς ἐτάχθησαν<sup>3</sup> τὰ κατ' ἀρχὰς ἔχεταιν. Ἀλλ' ὅτε ὑμᾶς οἶμαι ποτὲ εἰς τοσῦτον ἀμελεῖας τε καὶ παροράσεως ἔχειν ὥστε ἐπιτρέψαι τινὰ μὴ δικαία· ὅτε εἰ καθυφίσετε τὸν ἀγῶνα ὑμεῖς ἔμοι παραλειπτέον ἔσιν ἀδικημένῳ. Ὡς εἴθε καὶ τῶν ἄλλων ἀνέκοπταν τότε αἱ τόλμαι, εὐθὺς ἀρξαμένων παρασημεῖν.<sup>10</sup> Καὶ ὡς ἀν ἐπολέμοι μέχρι τοῦ τὸ Λάμβδα, τῷ Ρῶ διαμφισθεῖται περὶ τῆς κισσήρεως, καὶ κεφαλαλγίας. Οὕτε τὸ Γάμμα τῷ Κάππα διηγωνίζεται, καὶ ἐις χεῖρας μικρὴ δεῖν ἔρχετο πολλάκις ἐν τῷ γναφείῳ ὑπὲρ γναφάλων ἐπέπαυστο δὲ ἀν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρύμενον<sup>15</sup> αὐτῷ, καὶ μάλιστα παρακλέπτον. Καὶ τὰ λοιπὰ ἀν δὲ ἕρμει συγχύτεως ἀρχεῖται παρατόμενον. Καλὸν γὰρ ἔκσενον μένειν ἐφ' ἣς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐστὶ μὴ χρὴ, λύοντός ἐσι τὸ δίκαιον. Καὶ<sup>5</sup> ὅγε πρῶτος

Literal Meaning of which must be, “ in pari conditione me-  
“ tūs ;” which Substantive Sense  
of τοῦ, seems forced. Hence, I  
am persuaded, that *Lucian* wrote  
it, ἐν τοῦ δὲ κεῖσθαι τῷ φίσῳ τὰ  
λοιπὰ γράμματα.

1. τῆς καθ' αὐτὰ τάξεως.] Rendered, “ ex ordine suo,” in the other *Translation*; but καθ' αὐτὰ cannot possibly signify, “ suo,” the plain Meaning being, “ *juxta hæc.*” I therefore take the Preposition καθ' to be, here, taken, as it is, a little below, in κατ' ἀρχὰς, and the Whole to mean, “ *ex ordine juxta has (literas) constituto.*”

2. καθόλου.] *Integrè* “ *et perfectè.*” *Gronov.*

3. τὰ κατ' ἀρχὰς.] “ *res a principio.*” *Ta*, by itself,

is often used to signify, “ *res, Affairs.*” So, *Xenopho*, frequently, says, τὰ τῶν πολεμίων; and *Stephanus* fully shews, from *Demosthenes* and others, that κατ' ἀρχὰς, often signifies, “ *in principio.*”

4. καὶ μάλιστα.] *Stephanus* says, of this Expression, “ *Est conce-“ dentis cum affirmatione, ut“ si dicas, prorsus id quidem.*” But it seems to me, in this, Place, to be rather, “ *exagge-“ rantis,*” quasi diceret, “ *imō“ prorsus.*”

5. ὅγε πρῶτος.] This Nominate Case singular hath the Verb, διέρισαν, below, in the plural Number, which may seem strange; But, in a long Period, the Person, who speaks, may forget the first Tendency of his Phrase, and, several

ἡμῖν τὸς νόμος τότες διατυπώσας, εἴτε Κάδμος <sup>1</sup> ὁ νησίωτης, εἴτε Παλαμίδης ὁ Ναυπλίος (καὶ <sup>2</sup> Σιμωνίδης δὲ ἔνοι προσάπτει τὸν προμήθεαν ταύτην) καὶ τῇ τάξει μόνον, καθ' ἣν αἱ προεδρίαι βεβαιώνται διώρισαν, τι πρῶτον ἔσαι ἢ δεύτερον, ἀλλὰ καὶ ποιότητας, ἃς ἔκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνεῖδον. Καὶ ὑμῖν μὲν, ὡς δικασταῖ, τὸν μείζω δεδώκαστι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμιφώνοις δὲ, τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκροσθῆναι δεῖται. Πατῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἔνια τῶν 10 πάντων, οἷς ωδὴ φωνὴ πρόσεστι. Καθ' αὐτὰ μὲν γε τὰ φωνεύοντα φυλάσσοντι ἔοικε τὸς νόμος τότες. Τὸ δὲ Ταῦ τότο (ἢ γὰρ ἔχω αὐτὸ χείρονι ὄγομάσαι ρήματι, ἢ ὡς καλεῖται) δο, μὰ τὸς Θεῶν, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγαθοὶ καθηκόντες ὀραθῆναι, τό, τε "Αλφα, καὶ τὸ Τ, γε ἀντὶ ἡκάσθι 15 μόνον, τότο γε ἐτόλμησεν ἀδικεῖν με πλείω τῶν πώποτε βιασαμένων, ὄγομάτων με, καὶ ρημάτων ἀπελᾶσαν πατρώων,

Names of Persons coming between the Beginning and the End of his Sentence, he may, in speaking it, naturally enough, apply the subsequent Verb in the plural Number. This, I say, is natural, in speaking; especially, when our Speech is precipitate and vehement, as it often happens to be, in pleading a Cause.

1. ὁ νησίωτης.] There have been two *Cadmus*'s: *Cadmus*, the Son of *Agenor*, who, no Doubt, is, here, meant, by ὁ νησίωτης, "the Islander;" and *Cadmus Milesius*, an Historian, who, as *Suidas* says, wrote the History of *Miletas* and *Ionia*, and was said, as *Stephanus* relates, to have added *n* and *ω* to the Greek Alphabet.

But *Cadmus*, the Son of *Agenor*, was the Person who brought into *Greece* the sixteen Letters, *α*, *β*, *γ*, *δ*, *ε*, *η*, *ι*, *λ*, *μ*, *ν*, *ο*, *π*, *ρ*, *σ*, *τ*; *υ*; to which, in the Time of the *Trojan War*, *Palamedes* added, *ξ*, *ϟ*, *φ*, *χ*. *Suid*.

I know nothing that accounts for his being called *the Islander*, so well, as that Opinion related by *Quintus Curtius*, in his ivth Book of *Alexander's Life*, viz. that *Agenor*, who was *Cadmus*'s Father, had not only built *Sidon*, but *Tyre* also. He does not mean the *Palæ-Tyrus*, or antient *Tyre*, on the Coast of *Phœnicia*, but the younger *Tyre*, that *Alexander* took, and which was built in an *Island*, at a small Distance from old *Tyre*: I say, *Agenor* having built this *Tyre*, too, in the *Island*, he and his Children and consequently *Cadmus*, no Doubt, had been Inhabitants thereof. And, hence, without Question, was this *Cadmus* called, "the Islander," to distinguish him from the other famous *Cadmus*.

2. Σιμωνίδης. There were many Poets of this Name, besides the famous *Cœan* Lyric Writer, *Suid*. But the *Invention of Letters* hath been, generally, attributed to the *Cœan*.

ἐπδιωξάσται δὲ ὡμή Συνδέσμων ἄμα καὶ Προθέσεων, ὡς μηκέτε φέρειν τὴν ἔκλοπον πλεονεξίαν. Ὁθεν δὲ, καὶ ἀπό τινων ἀρξάμενον, ὥρα λέγειν.

2. Ἐπεδήμων ποτὲ <sup>1</sup> Κυβέλω (τὸ δέ ἐσι πολίχνιον ωκεῖον ἄποικον, ὡς ἐπέχει λόγος, Ἀθηναίων,) ἐπηγόμην δὲ <sup>2</sup> καὶ τὸ <sup>2</sup> κράτισον Ῥῶ, γειτόνων τὸ βέλτισον. Κατηγόμην δὲ παρὰ κωμῳδῶν τινι ποιῆῃ (Λυσίμαχος ἐκαλεῖτο, <sup>3</sup> Βοιώτιος μὲν, ὡς ἐφάγνειο, τὸ γένος ἀνέκαθεν) ἀπὸ μετενομής δὲ ἀξιωθῆται λέγεσθαι τῆς Ἀττικῆς. Παρὰ τάχτω δὴ τῷ ξένῳ τὴν τῶν Ταῦ τάχτα πλεονεξίαν <sup>4</sup> ἐφώρασα. Μέχρι 10 μὲν γάρ ὀλίγοις ἐπεχείρει, τετταράκοντα <sup>5</sup> λέγειν, ἀποσερῆν με τῶν συγγεγενημένων μοι, συνίθειαν ὥμην συνίθεθραμμένων γραμμάτων. Ἔτι δὲ Τάμερον καὶ τὰ ὅμοια ἐπισπώμενον, διὰ ταῦτη λέγειν. καὶ οἰσὸν ἦν μοι τὸ ἄκουσμα, καὶ <sup>8</sup> πάνυ τι ἐδακνόμην ἐπ' αὐτοῖς. Ὁπόπε δὲ καὶ ἐκ 15 τάχτων ἀρξάμενον ἐτόλμησε Κατλίτερον εἰπεῖν, καὶ Κάτλυμα, καὶ Πίτιλαν, εἴτα ἀπερυθρίσταν, καὶ Βατίλιτλαν ὄνομάζειν, <sup>8</sup> μετρίως δὲ τάχτοις ἀγανακτῶ, καὶ πίμπρακυ, δεδίσις μὴ τῷ χρόνῳ καὶ τὰ Σῦνα Γῦνά τις ὄνομάσῃ. Καὶ μοι πρὸς Διὸς αὐθυμῆτη, καὶ μεμονωμένῳ τῶν βοηθητίων, σύγγραψε τῆς 20 δικαίας ὄργην. Οὐ γάρ περὶ τὰ μηρὰ καὶ τὰ τυχόντα ἐσὶν ὁ κίνδυνος, ἀφαρυμένῳ τῷ συνηθῶν καὶ συνετχολακότων μοι γραμμάτων. Κίσταν με λάλον ὄρνεον, ἐκ μέσων, ὡς ἐπεις εἰπεῖν, τῶν κόλπων ἀρπάσταν, Κίτλαν ὡγόμασεν.

1. Κυβέλω.] See *Bourdellotius* and *Pausanias*.

2. κράτισον.] Alluding to the Roughness of the Letter *Rho*.

3. Βοιώτιος.] *Baotia* was said to have a gross Air, and to produce stupid Men, such as *Lucian* makes *Lysimachus*. *Attica*, on the other Hand, was remarkable for Men of Taste and Genius. *Lucian*, here, censures *Ly. imachus*, for pretending to an elegant *Attic* Stile, at the same Time that he rendered his Language uncouth and barbarous, by a wrong Use of the Letter *T*, instead <sup>1</sup> of *S*.

4. ἐφώρασα.] *Φωράω* signifies, “in furto capio,” in *Latin*, as near as may be, “deprehendo.”

5. λέγειν] I cannot make Sense or Grammar, of this λέγειν, though I have endeavoured to make both of the Translation. What if τετρακτης <sup>1</sup> was understood, just after εἰπεῖσθαι? The Place is, certainly, corrupted, for *Lucian* was incapable of writing it thus,

6. Ἔτι.] From this to λέγειν, inclusive, the Phrase does not seem, to me, very classical.

Αφείλειο δέ μιν Φάσσαν ἄμα Νίσσας τε ἡ Κοσσύφοις,  
ἀπαγορεύοντος Ἀρισάρχου. Περιέσπασε δὲ ἡ μελισσῶν οὐκ  
δύλιγας. Ἐπ' Ἀττικὴν δὲ ἦλθε, καὶ ἐκ μέσης αὐτῆς ἀνήρ-  
παστεν ἀνόμως Χαρίτον, ὁρώντων ὑμῶν ἡ τῶν ἄλλων συλλα-  
βῶν. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας με ἔξεβαλεν  
οὖτις, Θετταλίαν ἀξιῶν λέγειν, <sup>1</sup> καὶ πᾶσαν ἀποκεκλεισμένον  
τὴν Θάλασσαν, <sup>2</sup> δὲ τῶν ἐν κήποις φεισάμενον σεύτλων <sup>2</sup> ὡς,  
τὸ δὲ λεγόμενον, “μηδὲ πάσσαλόν μοι καταλιπεῖν.” Ὅτι  
δὲ ἀνεξίκαπον είμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μη-  
10 δέποτε ἐγκαλέσαντί τῷ Ζῆτα, σμάραγδον ἀποσπάσαντί, καὶ  
πᾶσαν ἀφελομένω τὴν Σμύρναν μήτε τῷ Ξῦ πᾶσαν πα-  
ράβαντι συνθήκην, καὶ τὸν συγγραφέα τῶν τοιώτων ἔχοντι  
Θάκυδιδην σύμμαχον. Τῷ μὲν γὰρ γείτονί μιν Ρῶνος-  
σαντί, συγγνώμη, καὶ παρ' αὐτῷ φυλεύσαντί μιν τὰς μυρ-  
15 ρίνας, καὶ παισαντί με ποτε ὑπὸ μελαγχολίας ἐπὶ κόρρης.  
Κάγῳ μὲν τοιώτον.

3. Τὸ δὲ Ταῦ τῦτο σκοπῶμεν ὡς φύσει βίᾳον, καὶ πρὸς  
τὰ λοιπὰ, ὅτι δὲ <sup>3</sup>δὲ τῶν ἄλλων ἀπέσχειο γραμμάτων, ἀλλὰ

1. οὐ πάσαν, &c.] What Language is this, down to σεύτλων, inclusive? In what Case, or in what Sense, does this οὐ couple the Passive Participle of the Preterperfect, ἀποκεκλεισμένον, with the Active of the Present Tense, ἀξιῶν? Or, How does the οὐ couple φεισάμενον with ἀποκεκλεισμένον, when this latter Participle is, manifestly, applied, to *Sigma*, and the former to *Tau*? Because it was *Sigma*, that “was “shut out,” and “*Tau*, that did “not spare.” Or, lastly, How can it be πᾶσαν Θάλασσαν when ἀποκεκλεισμένος never governs any but the Genitive Case of the Place, whence any Thing is *shut out*, as ἀποκεκλεισθαι τῆς Εὔδοξης? Steph. I think it would make some Sense, if it ran thus, οὐ πάσαν ἀποκεκλεισμένον τῆς Θαλάσσης, οὐδὲ

τῶν ἐν κήποις φεισάμενον σεύτλων, “Having, also, shut me out of “the whole Sea, and not spared “even the Beets in my Garden.” And I think that the Participle of the first Aorist of the Middle Voice, φεισάμενον, which we find in the Text, makes it probable, that *Lucian* wrote the other Participle, also, in the same Way, ἀποκεκλεισμένον; especially, since otherwise the Whole appears, at least, to me, Nonsense.—The Transition, from the *Sea* to *Beets*, is a very odd one.—ἐν κήποις, i.e. “Which I might have thought “well secured, by being in my “Garden.”

2. ὡς, τὸ, &c.] Τὸ λεγόμενον aliquando per Parenthesin ponitur, pro, “quod dici solet;” ἐκεῖνον, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρεῖν. *Plat.* in *Rep.* *Steph.*

καὶ τὸ Δέλτα, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μηρὺ δὲν πάντα ἥδι-  
κησε τὰ σοιχεῖα, αὐτά μοι, <sup>1</sup> κάλει τὰ ἀδικηθέντα γράμ-  
ματα. Ἀκέτε, Φωνήεντα Δικαστι, τὸ μὲν Δέλτα λέγοντος,  
“ Ἀφειλέσθω με τὸν ἐνδελέχειν, ἐντελέχειν ἀξιῶν λέγεσθαι  
“ παρὰ πάντας τὰς νόμους” τὸ Θῆτα κρέστοντος, καὶ τῆς κε-  
φαλῆς τὰς τρίχας τίλλοντος, ἐπὶ τὸ τῆς κολοκύνθης ἐσθε-  
ρῆθαι. τὸ Ζῆτα “ τὸ συρίζειν, καὶ σαλπίζειν, ὡς μηκέτ’  
“ αὐτῷ ἔξειναι μὴ δὲ γρύζειν” τίς ἀν <sup>3</sup> τέτων ἀνάσχοιο;  
ἢ τίς ἔξαρκεστε δίκη πρὸς τὸ πονηρότατον τυτὶ Ταῦ; Τὸ  
δὲ, ἄρα <sup>8</sup> τὸ ὁμόφυλον τῶν σοιχεῖων μόνον ἀδικεῖ γένος, <sup>10</sup>  
ἄλλ’ ἥδη καὶ πρὸς τὸ ἀνθρώπειον μελαβένηκε, τύλοντὸν τρό-  
πον <sup>8</sup> γάρ ἐπιβρέπει γε αὐτὸς καὶ εἰθύνει φέρεσθαι ταῖς  
γλώσσαις. Μᾶλλον δὲ, ὡς Δικαστι, (μελαξεῖ γάρ με πά-  
λιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμυντο περὶ τῆς γλώ-  
στης, ὅτι καὶ ταύτης με τὸ μέρος ἀπίλατε,) καὶ γλωτταῖς ποιεῖ <sup>15</sup>  
τὴν γλώσσαν. ὡς γλώστης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ  
μελαβένομα πάλιν ἐπ’ ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγο-  
ρεύστω ὑπὲρ ὃν εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γάρ τις  
στρεβλῶν καὶ σπαράττειν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ  
μέν τι καλὸν ἴδων, καλὸν εἰπεῖν βόλεια, τὸ δὲ παρεισπε- <sup>20</sup>  
σον, ταλὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἀπασι προεδρίαν  
ἔχειν ἀξιῶν. Πάλιν ἔτερος περὶ κλῆματος διαλέγεται.  
τὸ δὲ (τλῆμον γάρ ἔσιν ἀληθῶς) τλῆμα πεποίκη τὸ κλῆμα.  
Καὶ <sup>8</sup> μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ’ ἥδη καὶ τῷ <sup>3</sup> με-  
γάλῳ βασικεῖ, ὡς καὶ γῆν καὶ θάλασσαν εἰζαγεῖ φασὶ, καὶ τῆς <sup>25</sup>

1. κάλει.] Speaking, as it were, to the Cryer of the Court.

2. τέτων ἀνάσχοιο.] Ἀνέχμαι, “tolero,” generally, governs an Accusative Case, but, sometimes, a Genitive, as, ὥμεων τε καὶ ἥλιος ἐνέχοντο. *Herod. Steph.* But, yet, it should be observed, that no Verb really governs a Genitive Case; for, when such is put after any Verb, it is only a short Way of Speaking; as, “accuso te furti,” instead of, “accuso te de crimine furti.” And so some idea of “Oppression” is understood, be-

fore τέτων, in the Text; as, are, also those of “Violence” and “Heat,” before ὥμεων and ἥλιος, in the Passage quoted.

3. μεγάλῳ βασιλεῖ.] In the Time of the *Assyrian Monarchy*, the King of *Assyria* was stiled, *the Great King*. See *2 Kings xviii. 19*, and *Isa. xxxvi. 4, 13*. The same Title was continued to the Monarchs of the *Medes* and *Persians*, when the Empire came down to them; and, therefore, it is, that *Terence*, talking of a young Man who went into the Army, said,

αὐτῶν φύσεως ἐκπῆναι, τὸ δὲ, καὶ τότῳ ἐπειθελεῖται ἢ 'Κῦ-  
ρον αὐτὸν ὄντα, τῦρον τινὰ ἀπέφηνεν. Οὗτο μὲν δινός εἰς  
φωνὴν ἀνθρώπους ἀδικεῖ ἔργῳ δὲ πᾶς; οὐλαῖσιν ἀνθρώπους,  
ιὶ τὸν αὐτῶν τύχην ὁδύρονται, οὐ Καδμῷ οἰλαρῶνται πολ-  
λάκις, ὅτι τὸ Ταῦ εἰς τὸ τῶν σοιχείων γένος παρίγαγε.  
Τῷ γὰρ τότε σώματι φασὶ τὰς τυράννους ἀκολυθήσαντας,  
μιμησαμένας αὐτῷ τὸ πλάσμα, ἐπειτα σχήματι τοιούτῳ  
ξύλα τεκτίναντας, ἀνθρώπους ἀνασκολοπίζειν ἐπ' αὐτά.  
Ἄπο δὴ τότε ἢ τῷ τεχνήματι τῷ πονηρῷ τὸν πονηρὸν  
10 ἐπωνυμίαν συνελθεῖν.—Τότων δινόν ἀπάντων ἐνεκα πίσων θα-  
νάτων τὸ Ταῦ ἄξιον εἶναι νομίζειε; ἐγὼ μὲν γὰρ οἶμαι δι-  
καιώσ τότο μόνον εἰς τὸν τὸ Ταῦ τιμωρίαν ὑπολείπεοθαί,  
τὸ τῷ σχήματι τῷ αὐτῷ τὸν δίκην ὑποσχεῖν. 2 Ο δὲ  
σαυρὸς εἶναι, ὑπὸ τότε μὲν ἐδημιουργήθη, ὑπὸ δὲ ἀνθρώπων  
15 ὄνομαζεται.

that he went into *Asia* “ad Re-  
gem,” to the King, that is, the  
great King.

1. *Kūρον*.] It is strange, that *Lucian* should call *Xerxes* *Cyrus*: For it was *Xerxes* who marched an Army of Ten hundred Thousand, or a Million, of Men, over the *Hellespont* upon a Bridge of Ships, and who cut a Channel through the Neck of the Peninsula, upon which Mount *Athos* stands, in *Macedonia*, that he might have it to say, he sailed over Land. See *Xerxes*’s Expedition, in *Justin*.

Perhaps, the Name of *Cyrus*, who was the great Erector of the *Persian Monarchy*, devolved upon his Heirs and Successors, and, therefore, upon *Xerxes*, who was his Grandson: For (as *Justin* relates) *Darius*, the Father of *Xerxes*, married *Cyrus*’s Daughter. This Custom of calling a Succession of Princes, by the Name of the *first great one*, obtained, in many Nations: Witness the *Cæsars* of *Rome*, the *Ptolemies* of *Egypt*, &c. Though

I must own this a pretty groundless Conjecture, because it is, no Way, supported by History, and wish to be better informed.

2. Ο δὲ σαυρὸς εἶναι, &c.] These and the following Words are, to me, strange Language, or, rather, no Language at all. The Meaning, I would fain pick out of them, is this: “That a Cross is (that is, that there is any such Thing as a Cross in the World) hath been worked out by this *Tau* [that is, “is owing to this *Tau*”] but it is called thus [that is, “by the Name σαυρὸς”] by Men:” That is, and Men have given it the Name σαυρὸς, from this *Tau*.”

But I cannot be reconciled to the Nominative Case σαυρὸς, after the Infinitive Mood εἶναι, and much less to the Grammar of the whole Sentence.

*Rodiginus*, in talking of the Letter *T*, says, “Crucius nomen “Graecum, quod est σαυρὸς, non “aliunde videtur appellationem “duxisse.” *Cael. Rodig.* Lib. v.

# DIALOGORUM

## LUCIANI

SAMOSATENSIS

### LIBER I.

#### DIALOGUS I. *Cyclopis et Neptuni.*

CYCL. **O** Pater, qualia passus sum ab hospite isto execribili, qui, postquam inebriasset, excavavit me, adortus sopitum? NEPT. Quis verò erat ille ausus haec, ô Polyphe? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit se nominari ULYSSEM. NEPT. Novi quèm dicas, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit haec, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes procul dubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi eos, quippe qui essent latrones. Hic versutissimus ille (sive NEMO erat, sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsum trahabar in somnum. Ille verò, postquam excusset sudem, et insuper ignitam reddidisset, excae-

cavit me dormientem, et ab illo *tempore* caecus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exsiluisti, dum excaecareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere saxum ab ostio. CYCL. At ego abstuli, ut faciliùs comprehendenderem cum exeuntem. Et sedens ad ostium venabar, extendens manus, praetermittens solas oves in pascuum, et mandans arieti quae oporteret eum agere pro me. NEPT. Intelligo, *nempe*, quòd sub illis clam-evadens latuit te. At oportuit te inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd esset NEMO, arbitrati me insanire, discedebant abeuntes. Ita exerabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, “ Ne pater (inquit) Neptunus sanabit te.” NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi si mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad res* navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

## DIALOGUS II. Menelai et Protei.

MEN. **A**T te quidem fieri aquam, ô Proteu, non est incredibile, cum sis maris incola: et porro, *fieri te arborem, est* tolerabile: et, quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te habitantem in mari* fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, fio enim *et ignis*. MEN. Vidi et ipse. Mihi tamen vidēris (nam *apertè* dicetur apud te) adjicere praestigias quasdam *huic rei*, et fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quaenam deceptio fieri possit in *rebus* tam manifestis? Nónne vidisti oculis apertis, in *quot formas* transmutavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est*, simulachrum quoddam obversans ante oculos tuos, postquam factus fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar esse *ignis*, an etiam *urere*, *i. e.* *urendi*

## Neptuni et Delphinum

*potentia*, tunc mihi insit. MEN. Experimentum est minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidēris mihi nunquam vidiisse Polypum, nec nōsse quid piscis ille patitur. MEN. At vidi sanè Polypum; quae verò patitur, libenter discerem ex te. PROT. Quocunque ad saxum accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non difficiens, neque manifestus, sed lapidi assimulatus. MEN. Ferunt haec: illud verò tuum est multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non-credens *tuis* ipsius oculis. MEN. Videns vidi; sed res est monstrosa, eundem fieri ignem et aquam.

## DIALOGUS III. Neptuni et Delphinum.

NEPT. E UGE, ô Delphines, quoniam semper estis hominibus amici! — Et olim quidem portāstis filium Inūs in Isthmum, cum-suscepératis *eum*, postquam-incidit unā-cum matre a scopolis-Scironiis. — Et tu nunc, postquam-recepisti citharecedum hunc Methymnensem, enatāsti in Taenarum, cum ipso ejus ornatū et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, cum simus et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-proelio-vicisset vos, mutaverit, cum oporteret subjugare tantū, ut subegit alios. — Quomodo igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et saepe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et, cum concenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, tum nautae, postquam pervenerat ad medium Aegeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “ Quoniam (inquit) haec visa-sunt vobis, saltem “ sinite me, postquam-assumpsero ornatum, et cecinero

“ in me quoddam funebre carmen, *sinite, inquam, voluntatem praecipitare me ipsum.*” Permisere nautae. Et assumxit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum in *dorso* *meo*, gerens enatavi in Taenarum. NEPT. Laudo te ob musicae studium; rependisti enim ei dignam mercedem pro auscultatione.

DIALOGUS IV. *Neptuni et Nereidum.*

NEPT. **F**Retum sanè hoc, in quod puella demersa est, vocetur Hellespontus ab eâdem. Vos verò, ô Nercides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim ejus passae miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliâs decorum est eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatum, quòd paullo post Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Cithaerone, quâ *mons ille* excurrit in mare, habens etiam natum in ulnis. NER. Sed oportebit te servare et illam, *quo* gratum-facias Baccho; Ino enim est altrix et nutrix ejus. NEPT. Non oportet servare adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. NER. Quid verò haec passa decidit (*i. e.* *Quid accidit huic ut decideret*) ab ariete, frater vero ejus Phryxus tutò vehitur? NEPT. Non abs-re *id evenit*. *Hic enim* *juvenis est*, et potest obsistere contra impetum: illa verò, postquam-conscenderat vehiculum incredibile, et despicerat in vastum profundum ex desuetudine *ejusmodi* *rerum* perculta, et simul stupore affecta, et vertigine-correpta, prae impetu volatûs facta est impotens cornuum (*i. e.* *impotens tenendi cornua*) arietis, quae eousque tenebat, et decidit in mare. NER. Nónne oportebat matrem Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca multo potentior est Nephele.

## DIALOGUS V. Xanthi et Maris.

XANTH. **E**xcipe me, ô Mare, passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus—At penitus in carbonem redactus sum miser, et aestuo. MAR. At quapropter injectit tibi ignem? XANTH. Propter filium Thetidis; potquam enim supplex-oravi eum occidentem Phrygas, ille autem non desistebat ab ira, sed obstruebat mihi alveum cadaveribus; tunc ego, misertus infelicium, invadebam eum, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum est in Aetna, et sicubi alibi *habet quid ignis*, invasit me, et combussit ulmos et myricas meas: assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-quin reddiderit totum siccum. Vidēn' ergo quomodo me-habeo e pustulis inustis? MAR. Turbidus es, ô Xanthe, et servidus, ut par est: crux enim provenit a cadaveribus, fervor autem, ut dics, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nónne igitur oportuit me misereri Phrygum vicinorum meorum? MAR. Nónne verò oportuit Vulcanum quoque misereri Achil-lis, qui erat filius Thetidis?

## DIALOGUS VI. Jovis, Aesculapii, et Herculis.

JUP. **D**Esinite, ô Aesculapi, et tu Hercules, rixantes alter-cum-altero, sicut homines. Haec etenim sunt indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, vísne medicastrum hunc discumbere supra me? AESC. Sum etenim praestantior, per Jovem. HERC. Qua in re, ô fulminate? ánne quia Jupiter fulmine-percussit te agentem quae non fas erat? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. AESC. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in-vita-gesta sunt a nobis *te scilicet*, et me qui filius sum

Jovis, tot autem labores sustinui, expurgans vitiam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrta; fortè quidem utilis aegrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. AESC. Rectè dicis, quia curavi tuas pustulas-inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et, post hoc, igne. Ego verò, etiamsi *praestiterim* nil aliud, neque servivi, sicut tu, neque cárminavi lanam in Lydia, indutus purpurā, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens de dejecero in caput (*i. e. praecipitem*) e coelo; ita ut ne quidem Paeon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obturbate nobis coetum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, *justum-est* Aesculapium accumbere superiorem te, utpote priùs mortuum.

## DIALOGUS VII. Martis et Mercurii.

MARS. **A**UDISTIN', ô Mercuri, quae Jupiter minatus est nobis, quām fastuosa et incredibilia? "Ego sanè (inquit) si voluero, demittam categnam e coelo; si verò vos *omnes*, *Dii*, inde suspensi nitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, unā-suspendens tollam in sublime non solùm vos, verùm etiam terram simul et mare." — Et caetera, quotquot et tu audisti— — Ego autem non negarem, quòd praestantior est et robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum* praestare tot-tantisque simul, *ita* ut non degravaturi-simus eum, etiamsi adscisceremus terram et mare. MERC. Bona verba, ô Mars; non enim tuum est dicere talia, ne lucremur aliquid etiam mali ex garrulitate. MARS. Putas verò mē dicturum-fuisse haec apud *omnes*? Nónne verò apud te solum, quem intellexi continentem-esse-linguae? Non ergo potui

reticere apud te *id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non ita multò ante, cum Neptunus et Juno, et Minerva insurgentes machinatī-essent vincire eum captum, *memini*, *inquam*, quomodo tunc omnimodus fuit, *i. e.* *in omnes versabat se partes*, dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, vocāsset centimanum Briareum illi auxiliatorem, *vinci*-tus-fuisset *cum ipso* fulmine ac tonitru. Subiit itaque mihi haec reputanti ridere propter *ejus* grandiloquen-*tiam*. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII. *Diogenis et Pollucis.*

DIOG. **M**ando tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerimè (*i. e.* *quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo deridentem philosophos alterum-cum altero rixantes) *mando*, *inquam*, *tibi* dicere illi, quòd — “ Diogenes, ô Menippe, jubet te, “ si ea-quae sunt in terra satis derisa-sunt a te, venire “ huc derisurum multo plura. Illic enim (*scil. in* “ *vita*) risus erat tibi adhuc in incerto, et dictum illud “ poterat frequens *objici* *tibi*, nempe. Quis enim pe-“ nitus novit quae *futura* sunt post *hanc* *vitam*? Hic “ autem non desines firmiter (*i. e.* *vera de causa*) “ ridere, quemadmodum ego nunc: Et praecipuè cum “ *videas* divites, et satrapas, et tyrannos humiles adeò “ et obscuros, agnitos *ab aliis* solo ploratu. et *ex eo* “ quod molles *sint* et degeneres, *semper* recordati ter-“ restrium.—Dicito haec illi: et practerea, “ *ip-* “ *sum* venire perā impletā multis lupinis, et, sicubi “ invenerit coenam Hecates jacentem in trivio, vel “ ovum ex lustratione, vel tale quiddam.” POL. At renunciabo haec, ô Diogenes. Qualis vero est homo *quo-ad-faciem*, ut optimè agnoscam *eum*? DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assumentis panno-“ rum-tritorum. Ridet autem perpetuò, et plerumque

vellicat arrogantes hósce philosophos. POL. Facile erit reperire *eum* ex hísce *signis*. DIOG. Vísne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere: neque enim *est* hoc grave. DIOG. In summa, adhortare eos ut-desinant nugari, et contendere de Totis, et cornua generare sibi invicem, et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. POL. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. DIOG. Tu verò illis *plorare* a me dicio. POL. Renunciabo et haec, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, haec a nobis: “Quid “custoditis aurum, ô vani? Quid verò excruciatis “vosmet, suppantes foenora, et congerentes talenta “super talenta, quos necesse-est paulo-post *huc* venire, “habentes unicum obolum?” POL. Dicentur iis et haec. DIOG. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palaestritae, quòd apud nos nec flava coma, neque laeti nigríve oculi, aut rubor est amplius in facie, aut nervi intenti, aut humeri robusti; sed omnia nobis-*cum sunt* idem pulvis, *ut* aiunt, *cum-sunt* crania pulchritudine nuda. POL. Non molestum est neque haec dicere pulchris et robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò pluri-*mi* et gravati *ea* re, et deplorantes inopiam *suam*) neque lachrymare neque plorare; exponens *iis* aequalitatem hic *existentem*, et quòd videbunt *eos*, qui illic *sunt* divites, nil praestantiores se-ipsis. Et, si videtur, exprobrato haec Lacedaemoniis tuis a me, dicens eos ener-*vatos* esse. POL. Dicito nihil, ô Diogenes, de Lace-*daemoniis*; non enim tolerabo. Renunciabo autem illa quae mandasti ad caeteros. DIOG. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad-eos* quibus ante dixi.

DIALOGUS IX. *Pluto, seu contra Menippum.*

CROESUS. **N**ON ferre possumus, ô Pluto, canem hunc Menippum juxta habitantem. Quare aut alicubi collocato eum, *amotum a nobis*, aut transmigrabimus nos in alium locum. PLUT. Quid

autem grave vobis facit, cum-sit pariter mortuus? CROES. Postquam nos ploramus et gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hicce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. PLUT. Quare dicunt haec, ô Menippe? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod* sint generes et perdit; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet; contristantur enim, non parvis privati. MEN. Túne etiam deliras, ô Pluto, qui suffragaris horum gemitibus? PLUT. Nequaquam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum, et Phrygum, et Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, usque sequar angens, et cantu obstrepens, et deridens. CROES. Annon haec sunt contumelia? MEN. Non; sed illa erant contumelia, quae vos egistis dignantes (*i. e. dignum censentes*) adorari, et praepestulantia illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. CROES. Multis, ô Dii, et magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: ego verò saepius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce te ipsum*, occentabo vobis: decet enim *me* occentantem talibus ploratibus.

#### DIALOGUS X. Menippi, Amphilochi, et Trophonii.

MEN. **N**escio quomodo vos, ô Trophoni et Amphilochi, cum-sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. TROPH. Quomodo itaque *sumus* nos culpabiles, si illi prae stultitia opinantur talia de mortuis? MEN. At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum praescii, et valentes praedicere consulenti-

bus. TROPH. Sciat sanè Amphilochus hicce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit.—Tu autem vidēris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadiæ; *alioqui* enim non diffideres tu hisce *rebus*. MEN. Qui ais? Nisi enim adiūsem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es *et tu*, sicut nos, solā differens imposturā.—Sed, per vaticinandi artem, *oro*, Quid tamen est Heros? Ignoro enim. TROPH. *Est* quiddam ex homine et Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud *tuum* Dei dimidium nunc abiit? TROPH. Editacula, ô Menippe, in Boeotia. MEN. Nescio, ô Trophoni, quid dicas: *at* perspicuè quidem video, quòd totus es mortuus.

### DIALOGUS XI. *Mercurii et Charontis.*

MER. **S**upputemus, ô portitor, si videtur, quaecunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius et minoris-negotii de iis *nunc* statuere. MER. Attuli *tibi*, *ut-mandaras*, anchoram quinque drachmarum. CHAR. Magni dicis *pretii*. MER. Per Plutonem, *emi eam* quinque; et tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum *emi* pro velo—*pro illa* quinque ego obolos deposui. CHAR. Appone et hos. MER. Ei ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti haec vili. MER. Haec sunt *quae emi*, nisi qnid aliud effugit nos in computatione. Quando igitur dicis *te* haec soluturum? CHAR. Nunc sane impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit *mihi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans

pessima quaeque evenire mala, ut ex his fructum-capiam. CHAR. Non aliter est (*i. e. non aliter licet mihi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendant: pax etenim *est*. MER. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nōsti, ô Charon, quales antiqui *illi* advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura prae luxuria; pallidi omnes, et degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturingantibus*) insidiantes, ut videntur, alii-aliis. CHAR. *Nec mirum*; hae etenim sunt prorsus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII. *Plutonis et Mercurii.*

PLUT. **N**ostine senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui vennantur *ejus* haereditatem. MER. Etiam; dicis, *nempe* Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, et si possibile esset, adhuc plures: detrahe autem *huc* adulatores *ejus* Charinum juvenem, et Damonem, caeterosque omnes ordine. MER. Tale *factum* videretur praeposterum. PLUT. Nequaquam, sed aequissimum. Quid enim passi (*i. e. quā causā moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est foedissimum omnium *est hoc*, quod, *secretò* precantes talia, colunt tamen *eum* in propatulo. — Et, *eodem* aegrotante, *quamvis* quidem quae *intus* machinantur manifesta *sunt omnibus*, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quaedam est hominum adulatio. Esto ille, propter haec, immortalis; illi verò abeant-prae ipso, frustra inhiantes *ejus opibus*. MER. Sic patientur ridicula, veteratores ut sunt. — Et ille plerumque scitè admodum lactat eos, et sperate facit; et, in summa, semper moribundo

similis corroboratur multo magis quām juvenes. Illi verò, partiti jam inter se haereditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

### DIALOGUS XIII. *Terpsionis et Plutonis.*

TERPS. **H**occine justum *est*, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quām nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans haereditatem *ejus*, per omne tempus insidiabar is ei. TERPS. Nōnne etenim oportuit illum senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion: *nempe*, eum mori qui non amplius valet uti divitiis ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniorem mori priorem, et post hunc quicunque aetate *esset* secundūm ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres tantūm dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo ad* nasum, lippitudine verò *quo ad* oculos; nil suave jam sentientem, et a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit* hunc vivere, pulcherrimos verò et robustissimos juvenes emori. Hoc enim *est quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non ullos frustra colerent. Nunc verò obtinet illud proverbii, *Plastrum saepe boarem effert.* PLUT. Haec quidem, ô Terpsion, fiunt

multo prudentius quam tibi videtur—Vos vero quid passi (i. e. quam causâ moti) gaudetis *opibus* alienis, et vosmet senibus orbis in adoptionem inducitis, ferentes eosdem (i. e. iis servientes?) Debitis igitur risum (i. e. estis deridendi) ab iisdem defossi (i. e. sepulti): quae etiam res sit multis jucundissima. Nam quo magis optatis vos *illos* mori, eò magis suavè est omnibus mori vos ante illos. Novam enim quandam hanc artem excogitastis, anus amantes ac senes, et praecipue, si sint orbi: parentes vero sunt vobis inamabiles.—Quanquam multi jam ex amatis, intelligentes astutiam vestram in amore, et si forte habeant liberos, fingunt tamen se eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona serebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi vero, dolore confecti, detribus strident. TERPS. Vera haec dicas!—Quantum itaque meorum devoravit Thucritus *iste*! semper morituro similis, et quandocunque introirem, subtus-gemiscens, et suberocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quam-primum consensurum feretrum, plurima ei miserim, ne aemuli me munificentia superarent. Et plerumque jacebam insomnis praecuris, enumerans, et disponens singula. Haec igitur (viz) vigiliae et curae, exstitere mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, adstitit mihi pridie irridens dum se-pelirer. PLUT. Euge, ô Thucrite! vivas diutissime, ditescens simul, et deridens tales; neque tu prius moriaris, quam praemiseris huc adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum esset, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidion, et Melanthus, et omnino omnes praecedent eum, *mortui* praecipsis curis. TERPS. Laudo haec.—Vivas diutissime, ô Thucrite!

## DIALOGUS XIV. Zenophantae et Callidemidae.

ZEN. **T**U verò, ô Callidemide, quomodo mortuus es? Nōsti etenim quòd ego, cum essem Diniae parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nōsti et tu forsitan senem illum, Ptoeodorum. ZEN. Illúmne orbum, divitem illum, cum quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mihimet eum* moritum, me haerede: postquam verò res protracta est in longissimum, et senex ultra Tithonum (*i. e. Tithoni annos*) vixerat, inveni compendiariam quandam viam ad haereditatem. Mercatus enim *venenum*, persuasi pocillatori, *ut* simul atque Ptoeodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum-est? Vidēris enim narratus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad caenam*, puer habens jam duo pocula parata, alterum quidem Ptoeodoro, continens *venenum*, alterum verò mihi, *tum* errore-captus, nescio quomodo, dedit sanè *venenum* mihi, non-venenatum verò Ptoeodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititum pro illo cadaver. — Quid hoc? Ridēsne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. *Cur non?* Passus-es enim *levida* (*i. e. lepidè*) ô Callidemide. Quid autem ad haec *dixit* senex? CAL. Primò quidem perturbatus-est ad *rem* improvisam. Deinde intelligens, opinor, quod factum-est, risit et ipse *ea* quae pocillator fecerat. ZEN. At non oportuit te divertisse in compendiariam illam viam. *Haereditas* enim obveniret tibi *tutiū viā-vulgari*, etsi esset paulo tardior.

**DIALOGUS XV. *Cnemonis et Damnippi.***

CNEM. **H**OC est illud proverbii, *Hinnulus devicit Leonem.* DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomachacher? Invitus reliqui haeredem astu-elusus miser, praetermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem. (*i. e. imminentem ejus mortem*) et ille non illibenter admittebat officium meum. Tum visum est mihi hoc etiam *inter alia* esse astutum, nempe, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille aemularetur, et idem faceret *erga me*. DAM. Quid igitur fecit ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum esca*. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem; ita ut commentum struxeris contra te ipsum. CNEM. Videor ita fecisse. Plora igitur.

**DIALOGIS XVI. *Charontis et Mercurii.***

CHAR. **A**Udite quomodo res vestrae *sese* habent. **A**Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce concenderitis, vereor ne postea poenituerit-vos, et praecipue, quotquot nandi non estis periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos descendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet—Tibi verò, ô Mercuri, curae erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipere eos, nudos descendere cogens. MER. Bene dicis: atque ita faciemus—Et

quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea et baculum projecta sunt in lacum; at tritum pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optime, et prium occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cuius osculum erat (*i. e. aestimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et génarum ruborem, et cutem totam. Bene habet, succinctus es, jam conscende. Hic verò purpurā et diadema *indutus*, truculentus hic; quis, *inquam*, es *tu?* LAMP. Lampichus *sum ego*, Geloorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i.e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potius: quare exuita haec. LAMP. Ecce tibi abjectae sunt divitiae. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *haec tecum simul-incidentia* gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquam, sed depone et haec. LAMP. Esto. Quid praeterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam; haec quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis vero es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidēris. Novi etenim te, saepe conspicatus in palaestris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, ô bone, *utpote* circumdatum tam-multa carne; quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice et coronas hásce et paeonia. DAM. Ecce tibi re-verā nudus sum, ut vides, et par-pondere caeteris mortuis. MER. Ita melius *est*, te levem esse, quare jam ingredere.—Et tu, ô Crato, depositis divitiis, et molilitie, et luxu insuper, nec portato vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et, si quando civitas paeonio promulgavit te nimirum beneficium, et statuarum inscrip-

tiones ; neque praedicato, quòd *cives congressere tibi* magnum sepulchrum : nam et haec in-memoriam-revo-cata-gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam ? MER. Papae ! Tu verò armatus quid *tibi* vis ? Aut quid portas trophyeum hoc ? CRAT. Quia vici, ô Mercuri, et praeclaras-res-gessi, et civitas me honestavit. MER. Relinque trophyeum in terra ; pax enim *est* apud inferos, et nihil opus-erit armis--- Quisnam vero est hic ex habitu *ipso* gravis, et fastuosè- se gerens ; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam ? MEN. Philosophus quis-piam, ô Mercuri, *ut prae se fert* ; sed potius (*i. e. re* verá) praestigiator, et prodigiorum fictione refertus : quapropter deaudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum, deinde haec omnia.—O Jupiter ; quantam portat jactantiam, quantam verò inscitiam, et conten-tionem, et inanem gloriam et quaestiones dubias, et ra-tiocinia spinosa, et cogitationes perplexas ? Sed et va-num laborem valde multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem : *imo*, per Jo-vem, et aurum hoc, et voluptuosum-affectum, et im-pudentiam, et iracundiam, et delicias, et mollitiem : non enim *haec* me latent, etsi ea studiosè occultes. De-pone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens haec omnia concendas, quae quinquaginta-remorum-navis te cepe-rit ? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicens ; depone et hanc. PHIL. Et quisnam erit tonsor ? MER. Me-nippus hic, acceptâ naupegorum securi, abscedet eam, scalâ usus *pro* epicopo, *i. e. trunci vice*. MEN. Ne-quaquam, ô Mercuri, sed da mihi serram, hoc enim erit magis ridiculum. NER. Sufficit securis. Euge ! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum foetorem. MEN. Vín' paululum auferam et de superciliis ? MER. Maximè. Sustulit enim haec su-per frontem, efferens seipsum, nescio quam ob rem. Quid hoc ? Etiam lachrymaris, ô sceleste, et ad mortem

expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utillem ei in vita. PHIL. Depone ergo et tu, ô Menippe, libertatem, et loquendi-simplicitatem, et alacritatem et magnanimitatem, et risum. Túne solus aliorum rides? MER. Nequaquam: sed retine haec, levia cum-sint, et valde portatu facilia, et ad navigationem utilia.—Et tu, ô rhetor, depone tantam verborum circuicionem perpetuam, et antitheses, et adaequationes, et periodos, et barbarismos, et alia verborum pondera. RHET. Esto; ecce, depono. MER. Bene res habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Bene patiamur, *i. e. prosperè navigemus*—Quid ploratis, ô vani? Et praecipue, tu philosophus, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quaenam? MEN. Quòd non amplius coenas opiparas coenabit, neque nocte exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*) et manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Haec illi dolent. PHIL. Tu verò, ô Menippe, nónne grávaris *quòd sis* mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?—Sed inter sermones *nostros*, nónne clamor aliquis auditur, quasi quorundam a terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique premitur a mulieribus, et pueruli *ejus* nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiae mater ejulans incepit unā cum mulieribus lamentationem in Damasiam—Nemo verò, ô Menippe, re deflet; solus enim jaces in tranquillo. MEN. Nequaquam *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient.

MER. Fortis es, ô Menippe.—Sed, quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.— Progrediamur et nos—Quare etiamnum cunctamini? Necesse erat vos judicari, et dicunt poenas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII. *Cratetis et Diogenis.*

CRAT. **N**Ostin', ô Diogenes, Moerichum illum *di-*  
 vitem, illum prorsus divitem, illum e  
 Corintho; illum possidentem multas naves onerarias,  
 cuius consobrinus Aristeas, et ipse opulentus, solebat  
 dictitare Homericum illud, *Aut tolle me, aut ego te?*  
 DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò?  
 CRAT. Haereditatis causâ uterque, quum-essent coaevi.  
 Et in lucem proferebant testamenta; Moerichus qui-  
 dem relinquens Aristeam dominum suorum omnium, si  
 ipse priùs-moreretur; Aristeas verò Moerichum, si *idem*  
*Aristeas* prior abiret. Haec sanè scripta fuerant. Illi  
 verò colebant se-mutuo, superantes *alter alterum* adu-  
 latione. Et vates conjectantes futurum, sive ab astris,  
 sive a somniis, ut Chaldaeorum filii; *nec solum illi*, sed  
 et Pythius ipse concedebat victoriam nunc quidem Ari-  
 steae, nunc verò Moericho; et lances inclinabant modò  
 quidem in hunc, modò verò in illum. DIOG. Quis-  
 nam igitur, ô Crates, fuit eventus? *Est enim auditu*  
*dignum.* CRAT. Mortui sunt ambo eodem die, hae-  
 reditates verò redierunt ad Eunomium et Thrasiclem,  
 ambos *illorum* cognatus, nec unquam a-vatibus-praedi-  
 scentes haec ita fore. *Illi enim (Moerichus scil. et Ari-*  
*steas)* navigantes a Sicyone in Cirrham, et Iapigi obli-  
 quo occursantes circa medium cursum subversi sunt.  
 DIOG. Bene fecerunt (*i. e. hoc meritò evenit*). Nos  
 verò, cum eramus in vita, cogitabamus nil tale alter-  
 de-altero: neque ego unquam optabam Antisthenem  
 mori, ut haeres potirer baculo ejus (habuit autem om-  
 nino validum, quoniam-fecerat *idem* ex oleastro) nec tu,  
 opinor, ô Crates, cupiebas mei mortui haeres potiri

possessionibus, scil. dolioque, et perâ continente duas lupinorum choenices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu haeres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quaenam haec dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthenе, reliquise tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans *se* haeredem-fore: omnes verò spectabant ad aurum. DIOG. Nec injuriâ negligebant opes nostras; non enim habeant ubi reciperent talia a nobis perfluentes prae luxuria, tanquam putria marsupia. Quare, si quando aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quidam hae Danai virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *duntaxat*, et hunc, usque ad portitorem *solummodo*.

**DIALOGUS XVIII.** *Alexandri, Annibalis, Minois, et Scipionis.*

**ALEX.** *O* Portet me, ô Libyce, praeponi tibi; sum enim praestantior. **ANN.** Minime quidem, sed me. **ALEX.** Judicet igitur Minos. **MIN.** Quinam verò estis? **ALEX.** Hic quidem *est* Annibal Carthaginiensis; ego verò Alexander, *filius* Philippi. **MIN.** Per Jovem, praeclari ambo: sed et de quo *est* vobis contentio? **ALEX.** De praestantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod *et* nôrunt omnes, *me* rebus bellicis praestare non solum huic, sed prope *omnibus* ante me *ducibus*. **MIN.** Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicio. **ANN.** O Minos, adjutus sum *quo ad* hoc unum (*i. e. profeci hac una in re*) quòd hîc Graccam

etiam linguam didici; ita ut hicce ne hac quidem parte ferat plus quam ego, *i. e. superet.*—Dico verò, hos praecipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum*, induiti imperio per se (*i. e. propriâ virtute*) et digni habitu magistratu. Ego itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens ha-bitus-sum-dignus maximis *honoribus*, *utpote* judicatus omnium praestantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas red-didi tot urbes, et campestrem Italiam subjugavi, et veni usque ad suburbia praecellentis urbis *Romae*; et tot occidi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi hacc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meae* somnia narrans; sed confessus *me* esse hominem, et aequiparatus ducibus prudentissimis, et confligens cum militibus pugnacissi-mis: non, *ut ille*, Medos debellans, et Armenios, au-fugientes, priusquam aliquis sequeretur, et statim victo-riam tradentes audenti *eam petere*. Alexander verò, accepto paterño imperio, *id auxit*, et latè extendit, *hoc autem praestitit*, usus fortunae impetu. Postquam igitur vicit, et superavit miserum illum Darium Issique et Arbelis, tunc abcedens a patriis *moribus* adorari postu-lavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et caede foedavit amicos in con-viviis, et corripuit *eos* ad mortem. Ego verò ex aequo imperavi patriae, et, quum *illa* revocabat, hostibus magnâ expeditione navigantibus contra Libyam, statim parui, et exhibui me *ut* privatum. Et damnatus tuli rem *eam* aequo-animo. Et praestiti haec, cum-essem barbarus, et Graecae disciplinae ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpote*, usus solâ bonâ naturâ—Haec sunt *ea*, in-quibus dico ego *me* esse praestantiorum Alexandro. Si verò hic est ornatior, quod vinctum-erat caput diademate (forsan quidem et haec honesta sunt Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus-est inge-

nio magis quām fortuna. **M1N.** Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat *Libycum habiturum*. Tu verò, ô Alexander, quid dicas ad haec? **ALEX.** Oporteret quidem, ô Minos, nil dicere contra virum adeò strenuum: nam vel fama sufficit *ad te docendum*, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen an paululo eum superaverim, qui, cum-essem adhuc adolescens, *res-gerendas aggressus et cohibui* (*i. e. pacavi*) turbatum regnum, et ultus-sum patris percussores, perterrefactâ *Graeciâ Thebanorum clade*. Et, electus dux ab iisdem *Graeciae civitatibus*; non dignum putavi *me*, protegentem imperium *Macedonum*, contentum-esse imperare *iis tantum regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi *Asiam* paucos ducens, et vici magnâ pugnâ ad *Granicum*. Et captâ *Lydiâ*, *Ioniâque*, et *Phrygiâ*, et, in summa, subactis *quaecunque erant* ante pedes (*i. e. obvia*) veni ad *Issum*, ubi *Darius*, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nōstis *vos*, quām multos mortuos ad-*vos* demiserim uno die. Portitor ideo dicit, *sca-pham* tunc non suffecisse illis, sed plerosque eorum, *constructis ratibus tumultuariis* (*i. e. ut<sup>c</sup>unque factis*) transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut *Tyri* aut *Arbelis gesta*, veni porro usque-ad *Indos*, et feci *Oceanum terminum imperii*, et *elephantes* eorum cepi, et *Porum subjugavi*. Et, *trajecto Tanai*, *Scythas*, viros non contemnendos, devici magno equestrī praelio. Et benefeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi sunt illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò mortuus-sum ego rex; hic verò in fuga apud *Prusiam Bithynum*, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit *Italos*; quòd non viribus, sed malitiâ et perfidiâ, et dolis. *Praestit* verò nil legitimum aut apertum. Quoniam verò exprobavit mihi delicias, videtur mihi oblitus-esse eorum quae egit *Capuae*, versans cum mere-

tricibus, et, admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius invaderem, quid magni praestissem, captâ Italâ sine sanguine, et subjugatâ Libyâ, et *regionibus* iis usque ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel haec e multis sufficiunt. SCIP. Ne *judices*, nisi prius audiveris et me. MIN. Quis vero es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio *sum* Italus imperator, qui cepi Carthaginem, et Afros subegi magnis praeliis. MIN. Quid igitur dicas et tu? SCIP. Inferiorem quidem *me* esse Alexandro, praestantiorum verò Annibale; qui persecutus sum eundem victum et turpiter fugere-coactum. Quomodo ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. AEqua dicas, per Jovem, ô Scipio. Quare Alexander quidem judicator primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX. *Diogenis et Alexandri.*

DIOG. **Q**UID hoc, ô Alexander? Túne etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non verò mirum, si, homo cum essem, mortuus sim. DIOG. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe*, Draconem habuisse consuetudinem *cum ea*, et *visum-fuisse in ejus lecto*: deinde te eo-modo natum-fuisse; Philippum verò fuisse-deceptum, opinantem *se esse* patrem tuum. ALEX. Audivi haec et ipse, sicut tu. Nunc autem video, quò neque mater, neque vates Ammonii dixerit quid sanum, (*i. e. verum*) DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res gerendas. Multi enim, existimantes

te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim praeoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccae. Sed quid rides, ô Diogenes? DIOG. Quid aliud quam recordarer *ea* quae Graeci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemaeus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morā sunt ei*) *se* me in Aegyptum abductum ibi sepulturum, ut unus siam ex Aegyptiis Diis. DIOG. Nónne risero, ô Alexander, videns te etiamnum apud inferos delirantem, et sperantem fieri Annubim, vel Osirim? Sed ne speres haec, ô divinissime: non enim fas *est* quemquam eorum, *qui* semel transnavigarunt paludem, et pervenerunt intra ostium *orei*, reverti in *vitam*. Non enim *est* negligens Aeacus, nec contemnendus Cerberus. Libenter verò discerem illud ex *te*, quomodo fers, quoties reputas, quantam apud superos foelicitatem relinquens *huc* venisti; *nempe*, corporis custodes, et satellites, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nónne haec subuentia memoriam contristant *te*? Quid lachrymaris, ô vane: Nónne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quae *sunt* a fortuna. ALEX. Illéne sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quae verò ad *mē* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et haec pars *aliqua* BONI; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; praestigiator, ô Diogenes, homo, et arti-

fex! At verò hunc fructum-percepi ex ejus sapientia, scil. discruciarī propter illa quae paulò ante enumeraſti, ut propter maxima bona. DIOG. Sed nōſtī quid facies? Suggeram enim tibi remedium doloris. Quando helleborus non hīc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et saepius; ita enim desines discruciarī de bonis Aristotelicis: video enim et Clitum illum, et Callisthem, et alios multos irruentes in te, ut discerpant, et ulciscantur te, ob ea quae perpetrāſti in ipsis. Quare ito tu aliā hāc viā, et bibe saepius, ut dixi.

DIALOGUS XX. *Alexandri et Philippi.*

PHIL. **N**ON potes quidem, ô Alexander, nunc inficiari te esse meum filium: non enim mortuus fuisses, Ammonis si esses. ALEX. Nec ignorabam ip se, ô pater, quòd eram filius Philippi *fili* Amyntae; sed accepi vaticinium, utpote existimans *idem* esse utile ad res *gerendas*. PHIL. Quid ais? Utilēne tibi videbatur praebere te fallendum a vatisbus? ALEX. Non hoc *volui*, sed barbari, *inquam*, perculsi stupebant me, et nemo jam obstabat, quod opinarentur *se cum* Deo pugnare; quapropter facilius superavi eos. PHIL. Quosnam pugnā-dignos viros vicisti tu, qui semper confixisti *cum* timidis, praetendentibus arculos, et parmulas, et gerras saignas? Superare Graecos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *praeclarum*. Praeterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Paeonas; haec, *inquam*, magna fuere. Nónne verò nōſti, quomodo *vel* decem millia *hominum* ascendentes ante te *cum duce* Clearcho superārunt Medos, et Persas, et Chaldaeos, et homines *illos* auro ornatos, mollesque; neque *illos* sustinentes venire ad manus (*i. e. configere*) sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythaes, ô pater, et Indorum elephantes fuere opus quoddam non contemnendum. Et simul devici eos, non ipsis diviendo, neque *per* prodiciones victorias emendo. Nec

pejeravi unquam, aut pollicitus *aliquid* fidem solvi, aut egi perfidum quid vincendi gratiâ. Et, *quod ad* Graecos, recepi quidem quosdam *ex* iis sine sanguine. Forsan verò audisti quomodo ultus sum Thebanos. PHIL. Novi haec omnia; Clitus enim nunciavit mihi, quem tu inter coenandum hastâ transfossum interfecisti, quòd ausus-esset laudibus-extollere me prae tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et a Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maxime-ridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus, et celebrans tales (*i. e. tam foedas*) nuptias, et deperiens Hephaestionem. Cum-audirem haec, laudavi unum *solummodo*, *nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Haec etenim sunt regia. ALEX. Nónne verò laudas, ô pater, *meam* periculorum appetentiam, et *me* primum desiliisse intra moenia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hòc, ô Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem praeire exercitum; sed quod tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in morem-oneris exportatum e praelio, sanguine manantem, et gementem propter vulnus; haec, *inquam*, essent ludibro spectantibus, et Ammon argueretur praestigiater, et mendax vates, prophetaeque *ejus* adulatores. Aut (*si hanc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo deficientem et medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nonne putas multos esse qui carpant praetextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Ali-terque *considerando*, ô Alexander, etiam utile illud, ut vocâsti, *nempe*, *te*, per hoc (*i. e. fictionem*) facile vincere; illud, *inquam*, *ipsum* abstulit tibi multum gloriae rerum bene gestarum. Quódque enim *tuum* *memorabile facinus* videbatur minutius, a Deo fieri visum. ALEX. Non haec putant homines de me; sed statuunt

me aemulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidēn', ut haec dicas, quasi Ammonis filius? qui comparas te ipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces te ipsum, et sapies jam mortuus.

DIALOGUE XXI. *Achillis et Antilochi.*

ANT. **Q**ualia, ô Achilles, nuper dicta sunt *a te* Ulyssi de morte? Quam ignava, et indigna ambobus *tuis* praeceptoribus, Chirone et Phoenice? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *e* pauperibus, cui multus non suppetat victus, potius quām mortuis omnibus imperare. Haec dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, et ultra pulchrè *se* habens (i. e. *praeter honestum*) vitac amantem. Magnum verò est dedecus, et contrarietas rebus *a-te* gestis in vita, *te* filium Pelei, heroum omnium periculorum appetentissimum, 'cogitare humilia adeò de sese: qui, cum-liceret longaevum ingloriè regnare in Phthiotide, lubens praetulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum *quae hīc sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset praestantius, praeposui infoelicem illam gloriolam vitae. Nunc verò intelligo tandem, quām quidem inutilis illa *sit*. Et, etiamsi superi homines quām maximè decantabunt *gesta mea*, aequalis tamen honos *est* apud inferos. Et, ô Antilochè, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in re nulla. Et nec Trojanorum umbrae me formidant, neque Graecorum officiosè colunt: mera verò *est hic* aequalitas, et mortuus similis *est mortuo*, sive ignavus fuerit, sive strenuus. Haec discruciant me; atque ideo gravor, quòd non mercede-servio vivens, (i. e. *in vita*.) ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturae, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciar statutis. Et praeterea, vidésne quot sociorum tuorum

sumus hīc circa te? Paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidēn̄ Herculem, et Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos, *in vitam* mercede servituros pauperibus et victu-egentibus viris. ACHIL. Consilium quidem *tuum* est amicum. Memoria verò eorum *quae aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor, vestrūm. Si verò non confitemini, estis hoc pejores, per silentium (i. e. *secretò*) patientes idem *quod ego*. ANT. Non sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum (i. e. *derideamur et nos*) sicut tu.

### DIALOGUS XXII. Menippi et Tantali.

MEN. **Q**UID fles, ô Tantale, aut cur, stans ad lacum, te ipsum deploras? TANT. Quia, ô Menippe, enectus sum siti. MEN. Adeóne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incuberem; aqua enim fugit, postquam senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non praeoccupo madefaciens (i. e. *non priùs, sive sat citò madefacio*) summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccā. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi *esset* corpus. MEN. Sed hoc ita *esse* credamus, quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (i. e. *eveniet?*) Num metuis ne moriaris inopiâ potū? Non enim video alium orcum post hunc, aut obitum hinc alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupi-

dum-tamen-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris re verâ indigere potu, *nempe*, mero, (i. e. *immixto*) helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morsi sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alias mortuorum bibit; *est enim impossibile*; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII. *Menippi et Aeaci.*

MEN. **E**xpone mihi, per Plutonem, ô Aeace, omnia in orco. AEAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda sunt. Hic quidem, quòd Cerberus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi haec, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et prae-cipue, eorum illustres. AEAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus *juxta eum*. Postea Ulysses, deinde Ajax, et Diomedes, et Graecorum optimates. MEN. Papae, Homere! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, et informia, cinis omnia, et merae nugae. CAPITA re verâ CADUCA. Quisnam verò, ô Aeace, est hic? AEAC. Cyrus est. Hic verò Croesus; hic ultra eum Sardanapalus; hic ultra hos Midas; ille verò Xerxes. MEN. Téne igitur, ô sceleste, exhorruit Graecia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Croesus! Sardanapalum autem, ô Aeace, permitte mihi in malam percutere. AEAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum sit omnino semi-foemina. AEAC. Visne verò ostendam tibi et philosophos? MEN. *Ita*, per Jovem. AEAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. An-

non adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet*, ô bone, fabas; ita ut hoc non sit tibi edule. PYTH. Da modò; alia sunt apud mortuos dogmata. *Jam enim didici*, quòd fabae et testiculi parentum, híc *sulcem*, nil *sint simile, sive, non sint idem*. AEAC. Hic autem est Solon *filius Execestidis*, et ille Thales; et juxta ipsos Pittacus, et caeteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Aeace, soli aliorum laeti sunt, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritus, ille qui totus pullulavit pustulis? AEAC. Empedoçles, ô Menippe, qui ab Aetna adest semiustus. MEN. Quid passus (i. e. *quā causā motus*) ô aeripes optime, injecisti te ipsum in crateras? EMP. Insania quaedam, ô Menippe, *adegit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (i. e. *stultitia*) Haec, *inquam*, combusserunt te cum ipsis crepidis tuis; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus—Ubinam verò, ô Aeace, est Socrates? AEAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Velle tamen videre ipsum, si hic sit alicubi. AEAC. Vidēn' calvum illum? MEN. Sunt omnes calvi; ita ut hoc esset omnium nota. AEAC. Simum illum dico. MEN. *Est* et hoc idem: sunt enim omnes simi. SOCR. Méne quaeris, ô Menippe? MEN. Maximè, ô Socrates. LOCR. Quomodo res se habent Athenis? MEN. Multi juniorum profitentur philosophari: et certè plurimi eorum sunt summi philosophi, si quis spectet ipsos tantum habitus, et incessus eorum. Quo ad caetera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo quoad talia (i. e. *famā beatus es*.) Omnes itaque existimant fuisse te admirabilem virum, et novisse haec omnia (oportet enim, opinor, verum dicere) nil interim scientem. SOCR. Dixi et ipse haec iis; illi verò putabant rem esse praetextum. MEN. Quinam verò sunt hie circa te? SOCR. Charmides, ô Menippe, et Phaedrus,

et ille Cliniae *filius*. MEN. Euge, ô Socrates, quoniam hîc etiam exerces artem tuam, et pulchros nou despicias. SOCR. Quid enim aliud suavius agerem?— Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Croesum et Sardanapalum prope ipsos habitaturus; videor enim *mihi* non paululum risus audiens *illos* plorantes. AEAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliâs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Haec etenim, ô Aeace, sufficiunt.

DIALOGUS XXIV. *Menippi et Cerberi.*

MEN. **O** Cerbere (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par est enim te Deum non solùm latrare, sed etiam humanùm sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. Postquam verò inclinavit intra hiatum, et vidi caliginem, et ego cicutâ mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplo-rabat liberos suos, et fiebat omnigenus (i. e. *versabat se in omnes partes*.) MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non verè; sed, postquam id necessarium vidi, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum pati*: *et hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fertes usque ad *orci* fauces; quae verò *sunt* intùs certissimum *sunt* indicium, *an sint verè fortes*. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (i. e. *magnanimititer*;) et Diogenes ante te; quia intrâstis non coacti, nec protusi, sed spontanei, ridentes, et renunciantes omnibus PLORARE.

DIALOGUS XXV. *Charontis et Menippi.*

CHAR. **R** Edde portoria, ô scelesti. MEN. Voci-ferare, ô Charon, si hoc *est* tibi jucundius.

CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an sit etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, praefocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. Túne igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. Per Jovem, *multum* lucrarer, si, *praeter* *alios* *labores* *meos*, futurus-sum etiam solvere *portoria* *pro* *mortuis*. CHAR. Non absistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus *rei* (*i. e.* *me* *retinendi*) gratiâ.—Sed quomodo accipias quod non habeo. CHAR. Tu verò nónne nôsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuítne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN: Non gratis, ô bone; exhausi enim *sentinam*, et remum arripiui, et unus *e* *caeteris* vectoribus non flebam. CHAR. Nil haec sunt ad portoria. Oportet te obolum reddere; non enim fas est aliter fieri. MEN. Abducita ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Aeaco. MEN. Ne ergo turbas cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates coenam. CHAR. Undè, ô Mercuri, adduxisti nobis canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans et unus cantillans, plorantibus illis? MER. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, et cùi nil est curae. Hic est Menippus ille. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

## DIALOGUS XXVI. Diogenis et Mausoli.

DIOG. **Q**UA de re, ô Car, magna-cogitas (*i. e.* *animum inflatus es*) et dignaris praeponi nobis omnibus? MAUS. Vel propter regnum, ô Sionensis; qui quidem rex-fui totius Cariae, imperavi

verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque ad Miletum, subversis plerisque Ioniae *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò *est* maximum, quòd in Hali-carnasso habeo monumentum perquam magnum *in me* impositum, quantum non aliis mortuus, et neque adeò elaboratum ad pulchritudinem, equis et viris ad absolu-tissimam *formam* expressis e marmore pulcherrimo; quale ne vel templum aliquis facile inveniat. Nónne tibi videor jure magna cogitare, *sive efferri*, propter haec? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter haec. DIOG. Atqui, ô pulcher Mausole, neque vires illae ampliùs tibi adsunt, neque forma. Si itaque eligere-mus aliquem venustatis *nostrae* arbitrum, non possum dicere, quare tua calvaria preeferatur meae. Ambae enim *sunt* calvae, et nudae, et pariter dentes ostendimus, et orbati sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint-esse-*usui* Halicarnasseis ad ostendandum, et gloriösè-jactandum apud hospites, *nempe*, *cum ostendant*, quam magnificum sit ipsis aedificium: non video autem, ô bone, quid tu ex eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers-onus magis (*i. e. majus*) quam nos. MAUS. Fuerintne ergo illa omnia stolida (*i. e. inania*) mihi, et eritne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit re-cordatus terrestria, in quibus existinabat se esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil.* *Mausolus*, memorabit sepulchrum suum extractum ab Artemisia uxore et sorore *sua*: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim cura-erat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* praestantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extractam quam tuum *illud* monumentum.

## DIALOGUS XXVII. Nirei, Thersitae et Menippi.

NIR. **E**N sanè, Menippus hic dijudicabit, uter *nos-trum* est formosior. Dic, ô Menippe, nōn-  
T

ne video tibi pulchrior? MEN. Quinam verò estis? Oportet enim, opinor, hoc priùs scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis. et non tantùm differs, quantum caecus iste Homerus te extulit, appellans omnium formosissimum. At ego ille capite-acuto, et glabro, apparui *jam* judici nil deterior *te*. Tempus verò est tibi, ô Menippe, dicere, utrum existimes formosiorem. NIR. Me sanè filium Aglaiae et Charopis, qui *veni pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra similia sunt*; calvaria verò *tua dignoscí-potest* hoc solummodo a Thersitae calvariâ, quod *tua est* fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Graecis commilitarem. MEN. Somnia mihi narras. Ego verò *aestimo* quae video, et nunc possides: qui autem tunc *vivebant* nōrunt illa, *quae tu nunc jactas*. NIR. Nónne ergo ego, ô Menippe, sum hīc formosior. MEN. Neque *es* tu, neque *alius* formosus. Aequalitas enim *est* apud inferos, et pares *sunt* omnes. THERS. Vel hoc quidem mihi sufficit.

DIALOGUS XXVIII. *Menippi et Chironis.*

MEN. **A**Udivi, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti haec vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat ampliùs *mihi* jucundum immortalitate frui. MEN. Nónne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut* *vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsa, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim

prorsus erat non in semper eodem, sed etiam in permutoando. **MEN.** Bene dicis, ô Chiron. Quomodo verò fers ea *quae apud inferos fiunt*, ex quo, iis praelatis, *huc venisti?* **CHIR.** Non insuaviter, ô Menippe; aequalitas enim *est* prorsus popularis, et res habet nil differeutiae, esse in luce, vel in tenebris. Et praeterea, nec sitire necesse-est, ut apud superos, neque es̄rire; sed sumus horum omnium non-indigi. **MEN.** Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodèm. **CHIR.** Quomodo hoc dicis? **MEN.** *Dico hoc*, quia, si perpetua similitudo et identitas rerum in vita siebant tibi causa-fastidii, similia etiam hīc existentia, similiter fient causa-fastidii, et oportebit *te* quaerere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, *est* impossibile. **CHIR.** Quid igitur agat aliquis, ô Menippe? **MEN.** Quod *ego* opinor, et *alii* dicunt; *nempe, oportere* prudentem acquiescere, et contentum esse praesentibus, et putare nil eorum intollerabile.

### DIALOGUS XXIX. *Diogenis, Antisthenis et Cratetis.*

**DIOG.** **O**TIUM nunc agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectâ *versus orci* descensum, visuri descendentes, quales, *nempe*, sunt, et quid quisque eorum agat? **ANT.** Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò undimittantur, supplicantes; quosdam autem aegrè descendentes, et, Mercurio *eos* in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate. (*i. e. frustra*) **CRAT.** Ego itaque etiam narrabo vobis, *quae* vidi in via, cum descenderem. **DIOG.** Narra, ô Crates; vidēris enim dicturus quae-dam prorsus ridicula. **CRAT.** Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres *quidam, nempe*, et Ismenodorus dives ille nostrâs, et Arsaces praefectus Mediae, et Oroetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithaeronem, dum-proficiſceretur, opinor, Eleusinem) et ge-

mebat, et habuit vulnus in manibus, et in clamabat liberos nuper natos quos reliquerat, et incusabat se audaciae, qui, transiens Cithaeronem, et iter-faciens per loca circa Eleutherias bellis vastata, adduxerat tamen duos tantum famulos ; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero (*erat enim* jam natu-grandis, et, per Jovem, non in honestus facie, pro barbarico, *i. e. pro barbarorum hominum aspectu*) aegrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato, in praelio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè ante alios adequitabat. Thrax vero subsistens, et scutum suum subiens, excutit hastam Arsacis. Hic vero (*nempe Thrax*) supponens sarissam, transfodit ipsumque et equum. ANT. Quomodo, ô Crates, possibile *erat* hoc fieri unâ plagâ ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arsaces*) adequitabat, prætendens contum quandam viginti cubitalem ; Thrax vero, cum excussisset plagam peltâ, et cuspis praeteriisset ipsum, subsidens in genu exceptit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese præ vehementia et impetu ; trajicitur vero et Arsaces penitus in inguen usque ad nates. Vides quale *hoc* factum evenit : opus fuit non viri, sed potius equi. Indignabatur tamen *Arsaces*, quod esset, caeteris tantum honore-aequalis, et volebat eques descendere. — Oroetes autem *erat* privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi vero omnes re verâ patiuntur idem. Postquam descenderint ab equis, aegrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, et vellet nullo pacto resurgere, tunc Mercurius optimus tollens eum portabat usque ad cymbam : ego vero ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum caeteris, sed, relinquentes plorantes illos, et accurrens ad cymbam, præ-occupavi locum, ut commodè návigarem. In trajectu vero, nonnulli quidem et flebant, et nauseabant : ego autem oblectabar admodum inter eos. DIOG. Tu

sanè, ô Crates, et *tu* Antisthenes, tales sortiti estis comites. At et Blepsias foenerator ille ex Pitaco, et Lampis Acarnan externorum-militum-ductor, et Damis dives ille e Corintho simul descendebant mecum : Damis quidem mortuus ex veneno *dato* a filio ; Lampis verò jugulatus *a* seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exacuisse fame ; et ostendebat *hoc*, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi *ante* nōram, interrogabam *tamen*, quomodo mortuus-fuisset.—Dixi dein' Damidi filium accusanti : “ Passus es sanè non *injusta* ab eo, qui habens mille simul *talenta*, et luxurians ipse *jam* nonagenarius, suppeditabas *tamen* quatuor *tantum* obolos adolescentulo octodecim-anorū.”—“ Tu verò (*deinde aiebam*) “ ô Acarnan (gemebat enim et ille, et Myrtium execrabatur) *quid* accusas amorem, non verò teipsum ? Tu, qui nunquam formidabas hostes, sed audacter *praeliabaris* ante alios, captus-es *tamen* *tu* fortis ille a puellā *vulgari*, et fictis lacrymis, et gemitibus !”—Blepsias equidem, ipse *praeoccupans*, accusabat nīmiam ipsius stultitiam, quòd vanus (*i. e.* *nequicquam*) putans se in perpetuum victurum custodierat opes suas haeredibus nil attinentibus (*i. e.* *nullo modo sibi cognatis*)—Sed, *denique*, gementes *illi* tum mihi *praebebant* voluptatem non modicam—At jam quidem sumus ad ostium *orci*. Oportet *itaque nos* prospicere, et procul contemplari advenientes. Papae ! plurimi quidem *sunt*, et varii, et lacrymantes omnes, praeter nuper-natos hōsce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc ? Num vitae *philtrum quoddam* eos tenet ? Libet ergo interrogare decrepitum hunc—“ Quid lacrymaris *tu* mortuus tam aetate provectus ? Quid indignaris, ô optime, idque, cum advenoris *huc* senex ? Nunc ubi rex eras ? MEN. Nequaquam. DIOG. At *strapa forsitan* ? MEN. Neque hoc. DIOG. Num ergo dives-eras, ideoque dolet te obiisse, relictis delicis plurimis ? MEN. Nil tale ; sed *jam* quidem natus eram circiter *annos* nonaginta. Habui verò, victum inopem ex arundine et linea, egenus supra modum, et liberis carens, et claudus insuper, et

“ aquosum intuens (*i. e. lippiens.*) DIOG. Anne-  
 “ dein, talis cum-esses, cupiebas vivere? MEN.  
 “ Etiam: Lux enim erat dulcis, mori autem dirum et  
 “ fugiendum. DIOG. Deliras, ô senex, et pueriliter-  
 “ agis in re necessaria, idque, cum sis coaevis *vel* por-  
 “ tatori. Quid igitur posthac dixerit quispiam de ado-  
 “ lescentibus, cum tam grandaevi sunt vivendi-cupidi,  
 “ quos oportebat mortem sectari tanquam malorum in  
 “ senectute remedium.”—Sed abeamus, ne quis etiam  
 suspicetur nos quasi fugam meditantes, videns collectos  
 circa ostium.

DIALOGUS XXX. *Ajacis et Agamemnonis.*

AGAM. **S**i tu, ô Ajax, furore correptus interfecisti te ipsum, ac membratim-concidisti et nos omnes, quid accusas Ulyssem? Et nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus, nec dignatus-es alloqui virum commilitonem ac sodalem, sed fastuosè et grandi incessu *eum* praeteriisti. AJAX. Meritò, ô Agamemnon; nam idem *ille* extitit mihi causa furoris, *quippe qui* solus *mihi* competitor-oppositus fuerat pro armis. AGAM. Voluistine verò esse sine-aemulo, et absque pulvere superare omnes? AJAX. Etiam, *quo-ad* talia; armatura enim, cum esset patruelis *mei*, erat mihi domestica (*i. e. cognatione debita.*) Et vos caeteri *proceres*, multò praestantiores *isto*, detrectastis certamen, et cessistis mihi certaminis praemia. Iste verò *filius* Laertae, quem ego saepe servavi periclitantem (*i. e. cum parum abesset quin*) concideretur a Phrygibus, voluit esse praestantior *me*, et magis-idoneus obtainendis armis. AGAM. Accusa igitur, ô generose, Thetidem; quae, cum-oporteret tibi tradere haereditatem armorum, cum esses cognatus *Achilli*, afferens *tamen eadem* in medio posuit. AJAX. Minimè; sed Ulyssem, qui solus aemulatus est. AGAM. Venia, ô Ajax, *ei debetur*, si, cum esset homo, appetivit gloriam, rem dulcissimam, cuius gratiā et nostrū unusquisque periclitari sustinet: quandoquidem etiam vicit te, et hoc apud judices Trojanos. AJAX. Novi ego, quae me condemnavit; sed non fas *est* dicere aliquid de

Diis. At non possum, ô Agamemnon, non odisse Ulyssem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI. *Minois et Sostrati.*

MIN. **I**mittatur sanè Sostratus hicce latro in Pyrphlegethontem. Sacrilegus autem hic discepatur a Chimaera. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur (*i. e.* *quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iis-quae justa fecistis in vita. SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiamne jam denco? Annon, ô Sostrate, *jam* convictus-es, ut qui sis malus, et tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si justum *est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos; interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam et alios judicemus. SOST. Quaecunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. MIN. A Parca procul dubio. SOST. Nónne igitur nos omnes, et qui videmur boni, et qui mali, agimus haec illi subservientes (*scil.* *Parcae?*) MIN. Etiam; *subservientes* Clothoi, quae injunxit cuique nascenti *omnia ab eo in vitâ agenda*. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem vi* compulsus (ut cum carnifex aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) tyranno) quemnam *in re tali accusabis tu caedis?* MIN. Judicem procul dubio, aut tyrannum; quoniam nou gladium ipsum: hic enim (*scil. gladius*) subservit solummodo, cum-sit *nil, nisi* instrumentum ad satiandam iram illi qui primus praebuit causam (*i. e.* *qui necis autor fuit*) SOST. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is qui misit, ô Sostrate? qui enim attulit erat minister *tantùm*. SOST. Vidèn' ergo, quàm injusta facias, puniens nos, qui-fuimus ministri *tantùm* eorum.

quae Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt? Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis-quae imperata fuere cum omni necessitate. MIN. O Sosstrate, si accuratè examines, videoas et alia plurima fieri non secundùm rationem. At tu capies frustrum hunc e quaestione tua.; quoniam vidêris esse non solum latro, sed et sophista quidam —— Solvito ipsum, ô Mercuri, et ne-ampliùs puniatur. —— Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII. *Menippus, seu Necyomantia.*  
*Menippus et Philonides.*

MEN. **S**ALVE, ô atrium, vestibulumque domus meae.  
*Ut lubens te aspexi, progressus in lucem.* — PHIL Nónne Menippus est hic, canis ille? Nequam sanè alias, nisi hallucinor ego ad Menippos omnes. At quid sibi vult haec habitus novitas, pileus, *scilicet*, et lyra, et leonis-exuviae? Accedendum tamen ad eum. — Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. MEN. *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procula Diis.* PHIL. O Hercules! Itáne Menippus mortuus latuit nos (*i. e. clam nos obiit*) et denuo revixit? MEN. Non; sed orcus recepit me adhuc spirantem. PHIL. Quaenam verò fuit tibi causa novae hujus et incredibilis peregrinatio-  
nis? MEN. *Juventa, et plurima animi audacia me incitavit.* PHIL. Desine, ô beate, tragicè loqui, et, descendens ab Iambis, dicio simpliciter quodammodo, quae-  
nam est vestis illa, et quid tibi opus-fuit itinere inferno? alioqui enim est illa via quaedam nec jucunda neque grata. MEN. *Necessitas, ô dilecte, dimisit me ad domum Ditis consulturum animam Tiresiae Thebani.* PHIL. Heus tu! at num deliras? aliter enim non ita metricè-decantares apud homines amicos. MEN. Ne mireris, ô amice; nuper enim versatus *cum* Euripide, et Homero, nescio quomodo, impletus-sum carminibus, et metra-  
veniunt spontanea mihi in os— Sed dic mihi, Quomo-  
do se habent res apud superos, et quid agunt in ur-

be? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt nomina-usuras-debentium (*i. e. foenerantur*) obolos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) MEN. O miseri et infelices! non enim nōrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quae, per Cerberum, ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab inferis de iis-qui hīc agunt?* MEN. Per Jovem, et multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud *me* tacendi gnarum, et praeterea apud etiam sacris-initiatum. MEN. Mandas quidem *mihi* durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiā.—Decretum est itaque. “Divites hósce, et opulentos, et aurum “ inclusum, tanquam Danaen, custodientes.”—

2. PHIL. Ne prius, ô bone, dicas quae decreta-sunt, quām percurras illa quae perquam libenter audirem ex te, *nempe*, quaenam fuit tibi causa descensū; quis verò itineris dux: tum *singula* ordine, et quae vidisti, et quae audisti apud eos. Veri-simile enim *est* te rerum eximiarum studiosum nil praetermisisse visu dignum aut auditu. MEN. Parensum *est* tibi etiam *in his*. Quid enim quis faciat, cum cogat amicus?—Et primū exponam tibi sententiam meam, et unde impulsus fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solum semideorum, sed et ipsorum jam Deorum; praeterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsiones, et sororum nuptias, *exinde* putabam haec omnia pulchra esse, et non leviter erga eadem incitabat. Postquam verò coepi inter viros censeri, hīc rursus audiebam leges jubentes poetis contraria, *scil.* neque moechari, neque seditiones-movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem.*) Neque enim putabam

Deos unquam adulteria-patrâsse, et seditiones-movisse contra se invicem, nisi judicarent de his tanquam pulchris; neque legum latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-haererem, visum est mihi, *me* hósce adeuntem, qui philosophi vocantur, et *iiis* me ipsum in manus tradere, et orare eos ut uterentur me quomodocunque vellent, et ostenderent *mihi* simplicem quandam stabilémque vitae viam. Haec quidem itaque mente-agitans adibam eos. At latui meipsum, ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. *Nam* aliis videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam *ex omnibus*; hanc etenim esse foelicitatem. Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad *montis* verticem, *suadebat* me semper laborare, et aerumnosum-esse, et corpus subiugere, sordentem, et squalentem, et omnibus morosum-me-praebentem, et convitantem. Jubebat aliis contemnere divitias, et putare possessionem earum indifferenter. Alius vero rursus contra ostendebat et ipsas divitias esse **BONUM** *quid*. Quid verò opus est *me* memorare etiam de mundo, qui quotidie audiebam ab *iiis* *hujusmodi* *voces*, *nempe*, *ideas*, et *incorporea*, et *atomos*, et *vacua*, et *talem* quandam nominum contrariorum turbam? Et quod absurdissimum *erat* horum omnium difficultum *fuit* *hoc*, quòd illorum unusquisque, loquens de maximè contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua* *erat* *quaestio*, *esse* *calidam*, neque illi *asserenti* *eandem* *esse* *frigidam*; et *hoc*, eum planè scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his qui dormitant, modo quidem annuens, modo iterum renuens. *Hoc quod sum dicturus, est* adhuc multo absurdius illis *quae jam dixi*. Observans enim, comperi ipsos nosce *philosophos* studiosè-exercentes maximè contrario

ipsorum sermonibus. Vidi itaque eos qui hortabantur spernere divitias mordicus ipsas tenentes, et de foenore litigantes, et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos-qui gloriam aspernabantur, omnia ejus gratia studiosè-agentes ; et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.— Frustratus igitur etiam hac spe, magis adhuc angebar, paululum *tamen* consolans me ipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum previgilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas iufernī aperire incantamentis, et caeremoniis quibusdam, et tutò deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrantem descensum ab horum quopiam, et ad Tiresiam Boeotium profectum discere ab eo, utope vate et sapiente, quaenam esset optima vita, et quam quis rectè sapiens eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi recta Babylonem. Cum verò *eo* pervenissem, convenio Chaldaeorum quandam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad* venerandum admodum barbam demissum (*i. e.* *demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viae *ad inferos* dux esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ *norâ* exorsus, lavit *me* per novem et viginti dies, manè deducens ad Euphratem orientem versus solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minime certum (*i. e.* *distinctum*) sicut mali praecones in certaminibus (*i. e.* *ludis*.) Videbatur tamen invocare Daemones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem erant nobis cibus, potus verò lac, et mulsum, et Choaspis aqua ; lectus autem sub-dio in herba. Postquam verò satis habuit praeparati-per-diaetam, ducens *me* circa medium noctem ad *fluvium*

Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne laederer a spectris, reducit me domum, ita ut eram retrogradientem: et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hísce, pileo, *nempe*, et exuviis-leonis, et lyrâ insuper; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, Menippe? Non enim intelligo causam neque habitus, neque nominum. MEN. Hoc sanè manifestum *est*, et non omnino arcanum. Quoniam enim hi ante nos descendederunt vivi in orcum, putabat, si assimulâasset me illis, facile custodias Aeaci decepturum, et nullo prohibente transiturum, utpote magis-familiarem, cum duderer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati-fuimus circa exitum e portu. Parata verò erant ipsi et cymba, et sacrificia et mulsum, et quot alia erant-usui ad caeremoniam. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus* moesti, et *uberes lacrymas fundentes*. Et *jam* quidem aliquatenus vectifuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò, et hoc, devenimus in desertam quandam, et sylvasam, et obscuram regionem. In quam egressi (praeibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Daemonesque simul omnes, et Poenas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quaedam, et ignota, et polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra-modum tristis, et aspectu-terribilis. *Timuit* verò *infra Piuto umbrarum rex*. Jam enim apparebant pleraque, et laevis, Pyriphlegeton, et Plutonis palatia. Descendentes

tamen unà per hiatum invenimus Rhadamanthum prae-  
metu propè extinctum. Cerberus verò latrabat quidem,  
et furebat; me verò ocìus lyram pulsante, statu cantu  
sopitus est. Post-quam verò venimus ad lacum, parum  
quidem *abfuit quin* ne trajiceremur: nam navigium  
erat jam onustum, et ejulatu plenum. Navigabant verò  
omnes saucii, hic quidem capite contusus, ille verò  
crure, aliis verò alio quopiam *membro*; *ita* ut mihi vide-  
rentur e bello quopiam adesse. Optimus tamen Charon,  
ut vidi Leonis exuvias, Herculem esse me ratus rece-  
pit, et lubens transvexit, et semitam commonstravit  
*nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobar-  
zanes quidem praeibat. Ego verò sequebar adhaerens ei  
a tergo, donec devenimus in maximum pratum aspho-  
delo consitum. Ibi autem stridulae mortuorum umbrae  
circumvolitabant nos. Progressi verò paululùm perve-  
nimus ad Minois tribunal. Hic autem sortitus est se-  
dens (*i. e. sedem*) super altum quoddam solium. Poenae  
autem, et Daemones vindices, et Furiae assistebant ei.  
Ex-alterà verò parte adducebantur multi quidem ordine  
catenâ longâ vinci. Dicebantur autem esse moechi, et  
lenones, et publicani, adulatores, et delatores, et ta-  
lis turba perturbantium omnia in vita. Seorsim verò di-  
vitésque et foeneratores accedebant, pallidi, et ventricosi,  
et podagrici, gravatus quisque eorum collati, et corvo  
talentorum duorum. Nos igitur adstantes vidimusque  
transacta, et audivimus defendantes-*sese*. Novi-verò  
quidam mirique oratores accusabant eos. PHIL.  
Quinam hi fuere, per Jovem? Nec enim gravere et  
hoc dicere. MEN. Nōstin' alicubi umbras hásce e  
corporibus factas ad solem? PHIL. Omnino sanè.  
MEN. Hae igitur, postquam mortui-fuerimus, et ac-  
cusant *nos*, et contra-testantur, et redarguunt ea quae  
facta-sunt a nobis in vitâ: et videntur quaedam earum  
perquam fidac-dignae, utpote semper versantes *nobiscum*,  
et nunquam abscedentes a corporibus *nostris*. Minos  
igitur, diligenter examinans, dimisit quemque in im-  
piorum locum, poenam subitum pro ausorum merito:  
et praecipue perstringebat eos qui inflati-erant propter  
et divitias, et imperia, ac tantum non vel adorari ex-

pectantes ; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam ; quódque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, et vultu demisso, vitae hujus foelicitatem tanquam somnum quoddam recensentes : quare ego, haec videns, supra-modum gaudebam ; ac, si agnoscerem eorum quempiam, accedens tacitè submonebam *eum*, “ Qualis erat in vita, et quantum “ tunc turgeret, cum multi manè adstarent vestibulo “ expectantes egressum *ejus*, protrusique *interim*, et “ exclusi a famulis. At is, *vix tandem illis exoriens* pur-“ pureus, aut auratus, aut versicolor quispiam, puta-“ bat se reddere alloquentes folices, et beatos, si pro-“ tendens pectus aut dextram, daret *iis alterutrum* os-“ culandum.—— Tum illi haec audientes discru-“ ciabantur.

7. Una verò causa judicata-fuit a Minoe etiam in gratiam. Cyrenaeus quippe Aristippus (prosequuntur enim eum hōbore, et valet plurimū apud inferos) intervéniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione *de multis et nefariis criminibus*, tum testimonio-convictum a Porticu, et penè alligatum Chimerae ; liberavit, inquam, *eum Aristippus*, asserens multis eum eruditis benignum fuisse in *suppeditanda* pecunia. Discedentes verò unā a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, o amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ ; et Chimera dilacerabat, et Cerberus dilanians-vorabat ; omnésque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici ; et poenitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant e nuper mortuis : illi verò occultabant *sese*, et avertebantur. Si verò aspicerent *nos*, erat id quidam servile admodum et adulatorium ; et hoc, cum fuissent in vita, quām putas, saevi fastuosi ?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè se habentem; et terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans *totius agrum* spatium. Praetergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideósque, et heroinas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*; alios verò juveniles, et firmos, ipsósque maximè *ex Aegyptiis*, vim propter conditurae. Erat sanè quiddam non facile admodum quemque *eorum* dignoscere; sunt enim omnes prorsus sibi mutuò similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes *eorum* quae apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-*loco* jacentibus; et similibus *sibi invicem* omnibus, et terrificum cavúmque quiddam tuentibus, dentésque nudos ostendentibus, dubitabam apud me, quonam *signo* discernerem Thersitem a pulchro Nirco, aut mendicum Irum a rege Phaeacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permanit, sed ossa erant similia, obscura, et titulis parentia, et quae jam a nemine dignosci poterant.

9. Vifa igitur hominum videbatur mihi, ista spectanti, similis esse pompa eidam longae: Fortuna vero choropraeesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiarámque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò inducebant servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Saepe verò, mutabat habitus quorundam in media pompa, non sinens eos ad finem pompam-usque agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Croesum assumere servi et mancipii habitum: Macandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste inquit, et aliquantis per tantum sinebat eum uti habitu regali.

Postquam verò pompa tempus practeriit, tum unusquisque vestitum reddens, et habitum cum *ipso* corpore exuens, sit qualis erat prius, nil differens a vicino. Quidam verò p[ro]ae ignorantia, cum fortuna adstans ornatum repetit, aegre-ferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* saepe vidisse et tragicos h[ab]osce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (i. e. prout fabulae postulant) Et idem *actor*, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erechthei, paulò *tamen* post, a poeta jussus, servus prodit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non amplius nominatus Agamemnon *filius*-Atrei, neque Creon Menoecei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis. — Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris labent sumptuosa haec et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratores sunt apud eos (scil. *inferos*) quām umbrae privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliiter abjectus fuerat alicubi in occulto *loco*, in caetero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus erat tanto onere oppressus. Postquam enim, ô amice, Aeacus demensus fuerit unicuique locum (dat verò non plus pede, ad maximum) necesse-est decumbere contentum, et ad mensuarum contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et p[ro]ae inopia aut salsa[m]enta-vendentes, aut primas literas docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui me ipsum continere. Monstratus verò erat mihi in angulo

quodam putres, *sive infirmos*, calceos mercede sanans (*i. e. surciens*). Licuit verò videre et alios multos in triviis mendicantes ; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis *est* alius sapientum ? MEN. Socrates quidem etiam illic obambulat redarguens omnes ; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem for- tunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat aspera admodum et immitti voce, suppressim ejulatus eorum ; adeò-ut viri, Diogenem non ferentes, discrucientur, et de sede-mutandâ dispiciant.

12. PHIL. Haec quidem satis *enarrâsti* — Quodnam verò erat Decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti ; non enim novi quomodo, cum-proposuisset dicere de hoc, procul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concionem de *rebus* publicè conducentibus. Cum-vidérem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia *multa* : postremò verò illud de divitibus. Postquam enim iis multa et atrocia objecta fuissent, violentia, *scil.* et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit Decretum.

#### DECRETUM.

“ **Q**UANDOQUIDEM Divites in vita perpetrant  
“ multa et illicita, rapientes, et vim-inferentes,  
“ et omni modo pauperes despicientes : **VISUM-EST**  
“ Senatui Populóque *inferno*, corpora eorum, cum mor-  
“ tui-fuerint, puniri, quemadmodum et aliorum sce-

“ lestorum ; animas verò remissas sursum in vitam di-  
 “ mitti in asinos, donec transegerint quinque et vi-  
 “ ginti myriadas annorum in tali *statu*, asini renati ex  
 “ asinis, et onera ferentes, et agitati a pauperibus.  
 “ At, reliquo deinde *tempore*, licere illis mori.” —  
 “ Dixit sententiam *hanc* Calvarius *filius* Aridelli, pa-  
 “ triâ Macinensis, e tribu Exsanguanâ.” — Decreto hoc  
 lecto, magistratus quidem suffragiis-confirmed, plebs  
 verò manus protendebat, et fremuit Proserpina, et latra-  
 vit Cerberus. Sic enim quae *decreta ibi* leguntur per-  
 fecta fiunt, et rata.

13. Haec tibi quidem sunt quae in concione agitata-  
 fuere. Ego verò aggressus Tiresiam, cujus *rei* gratiâ  
 veneram, et, narrans *ei* omnia *mihi* *difficilia*, supplica-  
 bam *eum*, ut diceret *mihi*, qualem putabat optimam vi-  
 tam. Ille verò ridens (est autem vetulus quispiam cae-  
 cucus, pallidusque, gracilique voce) “ O fili, inquit,  
 “ novi quidem causam perplexitatis tuae, quod pro-  
 “ fecta sit a sapientibus illis, non eadem inter-se sen-  
 “ tientibus. Sed non fas est respondere tibi ; inter-  
 “ dictum enim est a Rhadamantho. Nequaquam  
 “ (aiebam) ô patercule, sed dicio, et ne negligas me  
 “ oberrantem in vita, teipso caeciorem.” Ille verò,  
 abducens me, et abstrahens procul *ab* aliis, et leniter  
 inclinans ad aurem, inquit, “ *Vita idiotarum*, sive pri-  
 “ vatorum, est *optima et prudentissima*. Quare de-  
 “ sistens a dementia tractandi sublimia, et speculandi  
 “ fines et principia, respuensque vafros hosc syllogis-  
 “ mos, et ducens talia *omnia* *nugas*, hoc solum vena-  
 “ beris etota *re*, nempe, *Quomodo, recte dispositis pae-*  
 “ *sentibus, percurras vitam ridens plerumque, et de-*  
 “ *re nullâ solicitus.*” Sic enim locutus prorupit iterum  
 in pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat) “ Age (inquam)  
 “ ô Mithrobarzane, quid cunctamur, et non abimus  
 “ rursus in vitam ?” Ille verò ad haec, “ Confide (in-  
 “ quit) ô Menippe ; ostendam enim tibi brevem et fa-  
 “ cilèm viam :” Et adducens me in regionem quandam  
 reliquâ obscuriorem, et procul manu ostendens sub-  
 obscurum et tenue quoddam lumen, quasi per rimam  
 influens, “ Illud (inquit) est Trophonii templum, et

“ illuc descendunt Boeotii. Hâc igitur ascendito, et  
“ statim eris in Graecia.” Ego verò gavisus ejus dictis,  
et Magum amplexus, aegrè admodum per fauces sur-  
sum repens, nescio quomodo, in Lebadia sum.

## DIALOGUS XXXIII. Charon, sive Speculantes.

MERC. **Q**UID rides, ô Charon, aut, cur, relicto  
navigio, huc ascendisti in hanc nostram  
lucem, nequaquam assuetus rebus mortalium intervenire?  
CHAR. Cupiebam, ô Mercuri, videre qualia sunt in  
vita, et quid faciunt homines in eadem, aut quibus  
privati plorent omnes, qui-descenderunt ad nos: nemo  
enim eorum trajecit 'sine-lachrymis. Ego etiam igitur,  
ut juvenis ille Thessalus, cum petiisse a Dite, et ipsum  
me esse navigii desertorem in unum diem, ascendi in  
lucem. Et mihi videor opportunè incidisse in te: bene  
enim novi, quòd unà circumiens me peregrinum duces,  
et ostendes singula, ut qui nôris omnia. MER. Non  
otium est mihi, ô portitor; abeo enim Jovi supero ad-  
ministratus aliquid rerum humanarum. Est verò ille  
ad iram praeceps, et vereor ne, caligini tradens, sinat  
me morantem esse totum (*i. e. in totum*) vestrum: aut  
pede corripiens et me, ut nuper Vulcano fecit, de-  
jiciat a limine colesti, *ita ut superis risum praebeam*, et  
ipse claudicans pocillatorem-agendo. CHAR. Ne-  
gliges ergo me in terra frustra errantem; idque cum-  
sis socius navalis, et sodalis, et negotiorum, collega? Et  
sanè, ô Maiae fili, deceret te meminisse istorum, *nempe*,  
quòd nunquam jussерim te aut exhaustire *sentinam*, aut  
remigem esse: sed tu, humeros habens adeò validos,  
stertis porrectus in foro; aut, si offenderis garrulum  
quem mortuum, confabularis-cum illo per totum tra-  
jectum: ego verò senex, remum-utrumque trahens, so-  
lus remigo. Sed, per patrem *tuum*, ô charissime Mer-  
curiole, ne me deseras: exponito verò omnia in vita,  
ut redeam aliquid etiam conspicatus. Nam, si me re-  
liqueris, nil differam a caecis. Sicuti enim illi in tene-  
bris lapsantes titubant, sic tibi et ego contra hallucinor  
ad lucem. At, ô Cyllenie, concede *illud* mihi, bene-  
ficii in-perpetuum memori-futuro. MER. Erit haec res.

causa mihi plagarum. Video itaque jam nunc mercedem *hujus* circumductionis non fusuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor impossibile te omnia sigillatim accurate videre: *hoc enim* foret multorum annorum mora. Tum (*si tantam fecero morum*) oportebit me praeconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *haec res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Aeacus, ne vel obolum lucrifaciens. Hoc verò jam dispiciendum est scil. quomodo rerum capita videoas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-factu. Ego autem, peregrinus cum sim, nil eorum novi quae geruntur in terra. MEN. In summo quidem, ô Charon, opus-esset nobis excuso quopiam loco, ut omnia exinde videoas. Si verò tibi esset possibile in coelum ascendere, non laborarem; accurate enim omnia despectares e specula. Quum verò non fas est te semper versantem-cum unibris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nōsti, ô Mercuri, quae ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè-tolleretur, tunc vos quidem, prae imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, me etenim ipsum scire factu-potiora. Similiter verò facito nunc et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus est lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Recte dicas; ipse enim video quid sit facendum, et sufficientem invenero speculam. Num igitur idoneus est Caucasus, an Parnassus, cum sit altior, an utroque editior Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cuiusdam non inutilis consilii: necesse est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim in omnibus quotquot sunt mihi possilia.

3. Homerus poëta dicit Alœi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo super imponere, *et* Pelion dein' ipsi Ossae, putantes *se* habituros idoneam hanc scalam, et in coelum ascensum. Adolescentuli igitur illi (impii enim erant) poenas luerunt. Quare verò non et ipsi nos (non enim molimur haec in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super alios, ut ab altiore-*speculo* accusationem habeamus prospectum ? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis* ? MER. Quare non, ô Charon ? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus ? CHAR. Non ; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non *injuriâ tibi ita videtur* ; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis coelum scansile reddidit ex versibus duobus, eo-modo congestis facile montibus. Et miror quòd haec tibi videantur prodigiosa esse, nempe cum nôris Atlantem, qui, unus cum-sit, fert coelum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hercule, ut olim supponens seipsum oneri successerit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et haec. Tu verò, ô Mercuri, et poëtae videritis, an sint vera. MER. Vefissima, ô Charon ; alioqui enim cujus *rei gratiâ* mentirentur sapientes viri ? — Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus ; *at super Ossam posuere Pelion sylvorum*. — Vidésne, quām facile simul et poeticè efficerimus ? Agè igitur, consensâ *hac mole* videam, an vel haec sufficient, an superstruere adhuc oportebit — Papae ! sumus adhuc infra in coeli radicibus : nam ab oriente vix apparent Ionia et Lydia : ab occidente verò non amplius Italiam et Siciliam ; porrò septentrione ea *loca* solummodo *quae sunt* *juxta* *has proximas* *partes* Istri ; indeque (*scil. a meridie*) Creta duntaxat non conspicuè admodum. Transmovenda est nobis, ut videtur, et Oeta, ô portitor ; deinde Parnassus super omnes. CHAR. Ita faciamus ; vide solùm ne reddamus opus *hoc gra-*

cilius, sursum producentes ultra fidem ; et dein', turbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo ; omnia enim tutò *se* habebunt ; transpone Oetam, advolvatur et Parnassus. En ! iterum conseen-dam. Bene habet ; video omnia. Ascendito jam et tu. CHAR. Porridge manum, ô Mercuri ; nam ascen-dere-facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non li-cet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam ; et cave ne pedem-ponas in lubrico. Euge ! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique* circumspiciens speculare omnia.

4. Video terram plurimam, et lacum quendam mag-num circumfluentem, et montes, et fluvios Cocytu et Pyriphlegethonte majores ; et homines omnino parvos, et quaedam ipsorum latibula. MER. Urbessunt illae, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstin' quam nil effectum sit nobis ! Sed frustra trans-movimus Parnassum *cum ipsa* Castalia, Oetámque, et alias moutes. MER. Quamobrem ? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montésque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quae faciunt, et quae dicunt ; sicut cum primùm occurrens vidisti me ride-tem, et interrogabas me, quid riderem ? Auditâ enim *ridiculâ* quâdam *re*, delectabar supra modum. MER. Quid verò erat hoc ? CHAR. Ad coenam, opinor, *quispiam* vocatus ab amico quodam, “ *Maximè, in-quit, veniam in crastinum diem* ;” et, inter haec verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non praestante. Censeo verò et nunc descendendum, ut me-liùs videam et audiam. MER. Quietus esto ; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incanta-mento quodam. Et, postquam versus recitavero, me-mento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem*

oculis, quae prius inerat, ut bene dignoscas sive Deum  
 sive hominem. CHAR. Quid est? MER. Jamne vides?  
 CHAR. Mirificè! Caecus erat Lynceus ille, quā collatus ad me: quare tu, quod superest, praedoceto me, et respondeto interroganti. Sed vīn' tu, ut ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum sis nauta semper, et remex? CHAR. Vidēn? Opprobrium est hoc in artem *meum*: ego verò, cum illum jam mortuum tracierem, multa decantantem audiens, etiamnum nonnulla memiai. Et sanè tempestas non parva tunc nos deprehendit. Cum enim coepit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*)  
 "Quomodo Neptunus coagit nubes, et excitavit pro-  
 "cellas omnes, et turbavit pontum, injiciens triden-  
 "tem, tanquam torynam quandam, et commiscens  
 "mare multis aliis modis;" cum, inquam coepi haec  
 canere, tum e versibus (*i. e. vi versuum ejus*) tem-  
 pestas et caligo subito incumbens prope-modum subver-  
 tit nobis navem. Quo tempore, et ille (*scil. Homerus*)  
 nauseabundus evomuit plurima carmina *in ipsam Scyl-  
 lam et Charybdem, et Cyclopem*, (*vel potius unā cum  
 ipsa Scylla, &c.*) MER. Non difficile ergo fuit retinere  
 pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quis-  
 nam est ille crassissimus vir, strenuusque, amplusque;  
 supereminens homines capite et humeris latis?* MER. Est  
 hic Milo ille e Crotone, athleta. Graeci verò plaudunt ei,  
 quod taurum sublatum fert per medium stadium. CHAR.  
 Et quanto, ô Mercuri, justius landerent me, qui paulo  
 post corripiens ipsum illum tibi Milonem in naviculam  
 imponam, quum venerit ad nos luctā superatus a morte  
 adversariorum invictissimo, neque intelligens quomodo  
 ipsum supplantet. Et tum sanè plorabit nobis, re-  
 cordatus coronarum harum, plaususque. Nunc verò,  
 in admiratione habitus propter gestationem tauri, inflatus est.  
 Quid igitur arbitrabimur? Anne eum expectare se etiam moritum aliquando? MER. Unde ille re-  
 cordetur mortis in tanto aetatis vigore? CHAR. Mitte  
 hunc, paulo post praebitum nobis risum, cum na-

vigārit, non diutiū valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille aliis auggustus vir?* Non Graecūs, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem-parare in Lydiām, ut capto Croeso, imperet universis. CHAR. Ubinam verò est et Croesus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illae. Et vidēn' jam Croesum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè— CROES. "O hospes Atheniensis (vidisti enim divitias "meas, et thesauros, et quantum est nobis auri non- "impressi, et caeteram magnificentiam) dic mihi quem- "nam omnium hominum putas esse foelicissimum?" CHAR. Quid tandem dicet Solon? MER. Bono sis- animo: indignum nil, ô Charon. SOL. "O Croese, "pauci quidem foelices *sunt*. Ego verò puto Cleobin "et Bitona, sacerdotis filios, fuisse foelicissimos *omnium* "quos novi." CHAR. *Filios, nempe, illius ex Argis* dicit hic; illos nuper simul mortuos, postquam subeun- tes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum *locum* foelici- "tatis. Quis verò fuerit secundus? SOL. Tellus ille "Atheniensis; qui et bene vixit, et mortuus est pro "patria. CROES. Ego verò, impudens, nónne tibi "videor esse foelix? SOL. Nondum novi, ô Croese, "nisi perveneris ad finem vitae; mors enim, et foelici- "ter vixisse usque ad finem, *sunt* certum indicium tali- "um *rerum?*" CHAR. Optimè, ô Solon! quòd non oblitus sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Croesus, aut quid gestant in humeris? MER. Dicat lateres, aureos Pythio, mercedem oraculorum, per quae etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimirum, quod refulget subpallidūm cum rubore est aurum; nunc enim primūm vidi,

continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, et cuius-gratiâ *tantopere*-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravanter qui idem ferunt. MER. Non etenim nōsti, quot bella *sint* propter hoc, et insidiae, et latrocinia, et perjuria, et caedes, et vincula, et longinqua navigatio, et mercaturae, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multūm differt ab aere! Novi enim aes, cum-exigam, ut nōsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat aes; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Croesum, et barbari *estius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. "Dic mihi, ô Croese, num-putas Pythium  
" quid indigere lateribus hisce? CROES. Ita, per Jo-  
" vem: nullum enim est ei Delphis tale donarium.  
" SOL. Arbitraris igitur *te* Deum beatum reddere, si  
" inter alia possideat et lateres aureos. CROES.  
" Quidni? SOL. Narras mihi, ô Croese, multam in  
" coelo paupertatem, si oportuerit eos, *nempe*, *Deos*,  
" mittere-qui advehant aurum ex Lydia, si quando de-  
" siderent. CROES. Ubinam enim nascitur tantum  
" auri, quantum apud nos? SOL. Dic mihi, num  
" ferrum in Lydia nascitur? CROES. Non prorsus  
" aliquid. SOL. Estis igitur indigi potioris metalli.  
" CROES. Quomodò *est* ferrum melius auro? SOL.  
" Discas, si, nil aegrè ferens, respondeas. CROES. In-  
" terroga, ô Solon. SOL. Utrum meliores *sunt* qui  
" servant aliquos, an qui ab iisdem servantur. CROES.  
" Qui servant proculdubio. SOL. Num igitur, si  
" Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu  
" exercitui gladios aureos, an fuerit ferrum tunc ne-  
" cessarium? CROES. Ferrum haud-dubiè. SOL.  
" Et, nisi hocc omparaveris, aurum iverit ad Persas  
" captivum. CROES. Bona verba, ô homo! SOL.

" Ne sanè sic fiant haec, *precor*. Vidēris ergo confiteri  
 " ferrum esse praestantius. CROES. Jubēsne ergo me  
 " consecrare Deo lateres ferreos ; aurum verò retro  
 " rursus revocare ? SOL. Neque indigebit ille ferro :  
 " sed, sive aēs dicaveris, sive aurum, consecraveris qui-  
 " dem *id* possessionem aliquando, et praedam aliis,  
 " scil. Phocensibus, aut Boeotiis, aut Delphis ipsis, aut  
 " latroni cuiquam tyranno : Deo verò parva est cura  
 " aurificum vestrorum. CROES. Oppugnas tu semper  
 " divitias meas, et invides." MER. Non fert, ô  
 Charon, Lydus iste libertatem *Solonis*, et verborum ve-  
 ritatem ; sed pauper homo non trepidans, et liberè di-  
 cens quod-videtur, apparet ei res *prorsus* nova. Re-  
 miniscetur verò Solonis paulò post, quum oportebit  
 ipsum captum sursum-agi a Cyro in rogam : nuper  
 enim audivi Clotho perlegendem quae cuique desti-  
 nata sunt. In quibus scripta fuere et haec. " Croesum  
 " quidem a Cyro capiendum, Cyrum verò ipsum mori-  
 " turum e Messagetide illa." Videsne Scythicam  
*illam*, in equo albo equitantem ? CHAR. *Video*, per  
 Jovem. MER. Tomyris est illa ; et haec, abscisso Cyri  
 capite, injiciet *idem* in utrem sanguine plenum. Vidēsne  
 verò et filium ejus, scil. *Cyri*, juvenem ? Cambyses est  
 ille. Regnabit hic post patrem, atque inceptis-frustra-  
 tus mille *modis* et in Libya et Aethiopia, tandem in-  
 saniā correptus, quòd-occiderit Apim, morietur. CHAR.  
 O res multo risu *dignas* ! At quis nūnc eos *vel* aspicere  
 sustineat, alios adeò despicientes ? Aut quis crederet  
 quòd, paulò post, hic quidem captivus esse ille verò  
 caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ sub-  
 strictus, ille, diademate *indutus* cui coquus, pisce dissecto,  
 tradit annulum, *In insula circumflua* ; gloriatur verò  
 esse rex quipiam ? MER. Bellè parodiam-struis, ô  
 Charon : sed Polycratem vides, Samiorum tyrannum,  
 qui putat *se* esse foelicem. Sed et hic ipse, proditus  
 Oroetae satrapae a Maeandric famulo *illo* assistente, palo-  
 infigetur miser, excidens foelicitate in temporis puncto.  
 Audivi enim et haec a Clotho. CHAR. Euge, ô  
 Clotho ! Fortiter, ô optima, abscinde et ipsos et capita,  
 et palis-infigit eos, ut cognoscant *tandem* *se* esse ho-

mines. In tantum verò tollantur, ut-pote ex altiori-statu graviùs casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita se habebunt.—Vidēn' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerantes, alios litigantes, alios terram-coientes, alios foenerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet a-culeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiūntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentiae, et voluptates, et avaritiae, et irae, et odia, et similia. *Ex his* verò, inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hae verò, *nempe*, spes, suspensae supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantulum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicies Parcas etiam in alto fusum cuiqueadnentes, unde contigit omnes suspendi e filis tenuibus. Vidésne quasi quaedam aranearum fila descendantia in unumquemque a fusis. CHAR. Video tenue prorsus filium innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filio*, huic vero ex alio; et hunc quidem haeredem-fieri illius, cuius filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Vidēn' igitur omnes suspensos a tenui *filo*? Et hic quidem, subtractus-in-altum, sublimis est, et paulò post, rūpto lino, cum non amplius resistere poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululùm sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ ejus vix a-vicinis auditâ. CHAR. Haec, ô Mercuri, sunt prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. merentur*) dicere, quam sint ridicula ; et praecepsuè vehementia eorum (*i. e. hominum*) studia, et quòd *ipsi* in media spe abeunt, ab optima morte abrepti. *Sunt* verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicutae, et judices, et tyranni : et nil omnino horum subit eos (*i. e. eorum mentes*) dum bencagunt (*i. e. prosperi sunt.*) Cum verò dejecti fuerint, *tum* illud *iis in ore* frequens est, *Ohe*, et *Vae*, *vae*, et *Hei mihi!* Si verò statim ab initio considerarent, quòd et *ipsi* sunt mortales, et quòd *in vita*, paululum hoc temporis peregrinati, abeant, tanquam e somnio, relictis in terra omnibus (*si haec considerarent*) et prudentius viverent, et mortui minùs angerentur : nunc verò sperantes in aeternum uti praesentibus, cum minister superveniens vocet et abducat *eos* illaqueans febre, vel tabe, *tum* indignantur ad abductionem, *quia* nunquam expectarant se abreptos-fore *ex iis terrenis bonis*. Aut (*ut exemplum offeram*) quid, *arbitraris*, non faceret ille, *potius quam domum aedificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hacredi ejusdem fruitione, *cum* ipse miser ne *vel* coenârit in ea ? *Et porro* ille, qui quidem gaudet quòd *uxor* peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit *puero* patris nomen, si *hic, inquam*, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum ? Sed *causa falsihujus gaudii est*, quòd spectat quidem illum *alium* in filio fortunatum, *nempe*, patrem *athletæ* qui vicerit *in Olympicis ludis*; non verò respicit vicinum efferentem filium *ad rogum*, neque novita quali filio suspensus erat *ipsi*. Vidésne verò illos qui litigant de finibus, quam multi sunt ? Et hos qui coacervant opes, deinde *verò* prius quam *iis* fruantur, avocatos ab incurritibus nunciis et ministris *illis*, quos nominavi ? CHAR. Video haec omnia ; et reputo apud me, quidnam *in vita sit iis jucundum illud*, *vel* quid *sit istud*, quo privati indig-*nantur*.

11. Si quis itaque aspiciat eorum reges, qui videntur esse foelicissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) ambiguitatem fortunae, invenient tristia plura jucundis, iis adhaerentia, *scil.* timores, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim *reges* versantur cum his. Omitto luctus, et morbos, et affectus, planè dominantia ipsis ex aequo cum *caeteris hominibus*, quoniam quidem tempus recensendi mala horum (*scil. regum*) esset *idem ac tempus considerandi* qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam homines mihi visi sunt esse similis, totaque eorum vita. Jámne unquam vidisti bullas in aqua exsurgentibus sub impetuosoè-desiliente aliqua scatebra? Illos dico inflatos-tumores, e quibus spuma cogitur. Quaedam igitur ex-iis *bullis parvae* suut, et statim ruptae evanuerunt; aliae verò diutius durant, et accendentibus ad eas aliis, ipsae prorsus-inflatae in maximum attollantur tumorem. *At* deinde quidem, et illae *permagna* tandem penitus disruptae sunt; non enim possibile est aliter fieri. Haec est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simulac constituti sunt, esse-desierunt; necesse verò est itaque omnibus-disrumpi. MER. O Charon, assimulasti tu homines nihilo deterius Homero *ipso*, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum sint, ô Mercuri, qualia faciant; et, ut aemulentur inter se, contendentes de imperiis, et honoribus, et possessionibus, quae omnia oportebit ipsis relinquentes ad nos descendere, habentes unum tantum obolum. Vísnè igitur, quoniam sumus in hoc excelsa loco, ut vociferatus quam maximè possum adhorter eos, “ abstinere quidem a vanis laboribus, “ vivere autem, semper habentes mortem ante oculos,” dicens; O vani, quid solliciti estis de his rebus? Desinite laborare, non enim vivetis in aeternum. Nil eorum quae hic splendida sunt sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mu-

*tare*—Si in clamarem haec et similia ipsis ex loco unde audiri possim, nonne putas vitam magnopere adjutam fore, et homines futuros longè prudentiores? MER. O beate, non nosti, quomodo ignorantia et error disponuerint eos; adçò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cerâ, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hic praestat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem acutè, in res inspexerunt, et quales sint dijudicârunt. CHAR. Ergo in clamare velim vel illis. MER. Supervacaneum est dicere iis haec quae sciunt. Vidésne ut absentes a vulgo derident ea quae fiunt et nequaquam iis delectantur, sed apparent vel jam meditantes fugam a vita ad vos? Quippe odio habentur ab hominibus, quod redarguant eorum imperitiam, CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum-ostenderis, expositionem hanc perfectam feceris) nempe, videre corporum repositoria, ubi defodiunt eadem—MER. Voeant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidēn' aggeres illos ante urbēs, et columnas, et pyramidas? Illa omnia sunt cadaverum receptacula, et corporum reconditoria. CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adoléntque, sumptuosas illas coenas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid haec sunt ad eos qui in orco sunt. Credunt verò, umbras remissas ab inferis coenare quidem utcunque iis possibile est, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. CHAR. Illósne adhuc bibere aut edere, quorum calvariae sunt aridissimae? Atqui ridiculus sum haec tibi dicens, qui quotidie eos deducis. Nosti itaque tu, an semel subterranei facti possint amplius redire. Quin et ego, ô Mercuri, pate-

rer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solum deducere eos, sed etiam reducere rursus, postquam biberint. O stulti prae amentia ! nescientes quantis terminis res mortuorum et vivorum discretae sunt, et quales sunt res apud nos ; et quod, *Et tumulo carens vir, qui que sortitus est tumulum pariter mortuus est. Irus verò, imperatörque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomae est aequalis Thersitae. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratum.* MER. O Hercules quam multum Homeri exhaoris ! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Vidésne illud ad mare ? Illud quidem est Sigaeum Trojanum ; ex-adverso verò, sepultus est Ajax in littore Rhoeteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de quibus infra audimus, nempe, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas; et Ilium ipsum. Memini enim quod trajeci illuc plurimos, adeò ut per decem totos annos ne navim subduxerim, neque scapham recrearim. MER. Ninus quidem, ô portitor, jam eversa est, et nullum ejus vestigium adhuc reliquum manet ; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene-turrita, illa circumdata magno moenium-ambitu ; et ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et praecipue Ilium : bene enim novi quod, cum-descenderis, praefocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatae erant hae urbes : nunc verò interierunt et ipsae. Moriuntur enim, ô portitor, et urbes quemadmodum homines ; et, quod est incredibilius, tota etiam flumina : Ergo Inachi ne vel monumentum adhuc restat in Argo. CHAR. Vah, quae-laudes, Homere, et quae-nomina ! Ilium Sacrum, et latus-vias habens, et pulchre structae Cleonae.

15. Sed, inter sermones nostros, quinam sunt illi bellantes, aut cuius rei gratiâ occidunt se mutuò ? MER. Argivos vides, ô Charon, et Lacedaemonios, et Othryadem imperatorem illum semimortuum inscribentem

trophacum sanguine suo. CHAR. Quâ verò de re bel-  
lum *est* iis, ô Mercuri? MER. De eo ipso agro in quo  
pugnant. CHAR. O amentiam! qui non sciunt quòd,  
etiam si eorum unusquisque possideat totam Pelopon-  
nesum, vix tamen acceperit spatium pedale ab Aeaco.  
Colent verò agrum hunc aliàs alii, saepe aratro revel-  
lentes trophacum *illud e sedibus*. MER. Haec quidem  
ita se habebunt. Nos verò jam descendentes, et rursus  
bene disponentes montes *hōsce in locum suum*, disce-  
damus, ego quidem ad quae missus-sum, tu verò ad  
navigium: *veniam* verò tibi paulò post, *et ipse* mortuos-  
deducens. CHAR. Bene fecisti, ô Mercuri; semper  
scribēris beneficus: profeci *enim* quodammodo per te  
*in hac peregrinatione*.

O quales sunt res infoelicium hominum! *nempe*, re-  
ges, lateres aurei, hecatombae, pugnae! nulla verò *ha-  
betur* Charontis ratio.

## DIALOGORUM

## LUCIANI

## SAMOSATENSIS

## LIBER II.

DIALOGUS I. *De Somnio : seu, Vita Luciani.*

**N**UPER quidem desieram in ludos ire, cum essem aetate jam adolescens. Pater verò despiciebat, cum amicis, quid insuper doceret me. *Doctrina*-itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendida; nostras autem *res* et tenues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam-*ex* mechanicis hisce (*ut vocantur*) primùm quidem *me*-ipsum statim habiturum sufficientia *alimenta* ab arte, et non diutiùs fore domi-pastum, cum-essem tam-aetate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex* *industria mea*. Caput igitur secundae deliberationis proponebatur; *nempe*, quaenam *essem* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel experientia, pater, conversis-oculis ad avunculum (*avunculus enim meus a matre tum aderat*, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) “ Non fas (*inquit*) aliam artem praevalere, te “ praesente; sed abducito hunc (*commonstrans me*) “ et assumptum doceto esse bonum lapidum opificem,

“ et concinnatorem, et statuarium: potest enim vel  
 “ hoc, foeliciter se habens, ut nōsti, a natura. Con-  
 jiciebat verò *id e ludicris a me confictis* e cera; cum  
 enim dimissus-essem a praceptoribus, ceram abradens  
 effingebam aut boves, aut equos, aut, per Jovem, et  
 homines; *idque consimiliter satis*, ut patri videbar;  
 propter quae accipiebam quidem plagas a praceptoribus.  
 Tunc verò etiam haec laudi erant in indolem  
*meam*; et concipiebant *omnes* bonam de me spem, ut  
 pote *qui* artem brevì discere-futurus essem, ex illâ fin-  
 gendi-facultate. Videbatur igitur simul dies idoneus  
 arti auspicandae, et ego traditus-eram avunculo, non  
 admodum, per Jovem, *eā-re* gravatus; sed videbatur  
 mihi *ars illa* habere et lusum quandam non injucundum,  
 et ostentandi-occasionem apud aquales *meos*, si conspi-  
 ceret et Deos sculpere, et parvas quasdam imagines  
 fabricare, cum mihi, tum illis quibus mallem. Et tunc  
 primum illud, ac incipientibus usitatum, contigit.  
 Avunculus enim, dato mihi coelo quopiam, jussit me  
 leniter attingere tabulam in medio jacentem, addens  
 tritum illud, *Initium bonum est dimidium omnis operis*.  
 Duriùs verò impingente *me* p̄ae imperitia, tabula qui-  
 dem est-fracta. Ille verò aegre-ferens, et arripiens  
 scuticam quandam prope jacentem, initiauit me non  
 mansuetè, neque hortativo-more, adeo ut lachrymae  
 essent mihi artis proemium. Aufugiens igitur isthinc  
 domum abeo, ululans continuo, et oppletus oculos la-  
 chrymis: et commemoro scuticam, et ostendebam vi-  
 bices, et accusabam nimiam quandam *avunculi* crudeli-  
 tatem, addens quòd fecerat haec p̄ae invidia, ne ipsum  
 arte superarem. Matre verò indignatâ, et multùm  
 fratri convitiatâ, postquam nox supervenit, dormiebam  
 lachrymabundus adhuc, et totam noctem cogitabundus.  
 At hoc usque narrata sunt quidem ridicula et puerilia:  
 audietis verò, ô viri, post haec non amplius contem-  
 nenda, sed quae poscunt auditores vel prorsus auscul-  
 tandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus*  
*Somnus*, *venit ad me in quiete, benignum per noctem*,  
 manifestus ita ut nil veritati deasset. Adhuc itaque,  
 vel tantum post tempus, habitusque conspectorum  
 restant mihi in oculis, et vox auditorum insonans

est (i. e. *insonat auribus meis*) erant omnia adeò manifesta.—

2. Duae mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *abfuit quin* discerperent me contententes inter se: nam altera quidem jam superabat, et habuit propemodum me totum; jam verò rursus habebar ab altera. Clamabant verò ambae in se-invicem: haec quidem, quasi *illa* vellet possidere me suus utpote qui essem; at *illa*, quasi *haec* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualia erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi *judicare*, utri earum mallem me-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est—  
 “ Ego, chare fili, ars sum statuaria, quam herì discere  
 “ coepisti, et domestica tibi, et a familia *tua* cognata.  
 “ Nam et avus tuus (addens nomen avi-materni) mar-  
 “ morarius fuit, et avunculi *tui* ambo, magnoperéque  
 “ claruerunt per me. Si verò velis abstinere a nugis  
 “ et tricis hujus (alteram indicans) sequi verò et coha-  
 “ bitare mecum; primùm quidem fortiter alère, et  
 “ habebis humeros validos; eris verò alienus ab omni  
 “ invidia, et nunquam abibis in terram externam, re-  
 “ licitâ patriâ, et familiaribus; neque laudabunt te  
 “ omnes propter verba. Ne verò averseris corporis  
 “ hujusce frugalitatem, neque vestimenti sordes. Nam  
 “ et Phidias ille, progressus ab hujusmodi *initiis*, spec-  
 “ tandum-exhibuit Jovem, Polycletus Junonem fa-  
 “ bricavit, et Myron laudatus est, et Praxiteles in  
 “ admiratione fuit. Hi igitur cum Diis adorantur.  
 “ Si verò ex his unus factus-fueris, quomodo quidem  
 “ non fies et ipse celebris apud omnes homines: Ex-  
 “ hibebis verò patrem *tuum* acmulaudum, reddes au-  
 “ tem et patriam spectabilem.”—Talia, atque his  
 etiam plura, dixit Ars illa (*nempe, statuariæ artis*  
*Dea*) haesitans, et barbarè-pronuncians omnia, studiosè  
 vero admodum connectens *verba*, et contendens mihi

persuadere. Sed non ulterius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera in hunc ferme-modum—“ Ego verò, ô fili, Doctrina sum: “ consueta jam, et nota tibi, tametsi nondum me ad “ finem expertus-sis. Quanta itaque bona quae siveris “ marmorarius factus, haec quidem jam dixit. Nihil “ enim eris quod non operarius fuerit (*i. e. nil nisi operarius eris*) corpore laborans, et in hoc ponens totam “ vitae spem: obscurus quidem ipse, parvum et abjectum *lucellum* accipiens, sententiâ humiliis, reditu verò tenuis; neque *eris* amicis in-foro-auxiliaris, nec “ inimicis formidabilis, nec civibus aemulandus; sed “ unum illud, *nempe*, opifex, et e promiscua plebe “ unos; semper formidans eminentem *quemque*, et co-“ leus dicere valentem, leporis vitam vivens, et praeda “ *ipse* potentioris. Si verò factus-fueris etiam Phidias, “ aut Polycletus, et elaborâris mirabilia multa, omnes “ quidem laudabunt artem, non erit verò *aliquis ex* “ videntibus, si mentem habeat, qui optârit fieri tibi “ similis. Qualisqualis enim fueris, censebere mecha-“ nicus *tantum*, et opifex, et manibus-victum-quaeritans. “ Si verò mihi obsequaris, primùm quidem ostendam “ tibi opera multorum virorum antiquorum, enarrans “ et gesta mirabilia, et sermones eorundem, reddensque “ te (*ut ita dicam*) omnia peritum: et exornabo ani-“ mum, quod est *in-te* praecipuum, multis bonisque “ ornamenti, *nempe*, modestiâ, justitiâ, pietate, man-“ suetudine, aequitate, prudentiâ, fortitudine, pulchro-“ rum amore, appetitu erga honestissima. Haec enim “ sunt re verâ purus animi ornatus. Nil verò aut an-“ tiquum aut nunc agendum latebit te; sed et mecum “ providebis quae opus-sunt; et, in summa, brevè do-“ cebo te omnia et quotquot divina sunt, et quot hu-“ mana. Et qui nunc pauper *es*, filius alicujus (*i. e.* “ *nescio cuius*) qui statuisti aliquid de arte aieò illibe-“ rali, eris paulò post aemulandus, et invidendas om-“ nibus, *utpote* honestatus, et laudatus, et propter op-“ tima aesiinatus, et conspectus a praecellentibus genere “ et divitiis; indutus quidem hujusmodi veste (osten-“ dens suam, gerebat autem prorsus splendidam) ma-

" gistratu verò, et primo loco honestatus. Et, si ali-  
 " cubi peregrineris, nec ignotus eris, neque obscurus  
 " in terra aliena; talia (i. e. *illustria adeò*) tibi ad-  
 " dam insignia; *ita* ut unusquisque aspicientum,  
 " proximum tangens, monstrarit te digito, dicens, *Hic*  
 " *ille est.* Si verò fuerit aliquid studio dignum, et oc-  
 " cupaverit amicos *tuos*, aut totam etiam civitatem,  
 " omnes convertent oculos in te. Et, sicubi fortè di-  
 " cas quid, auscultabunt plurimi inhiantes, admirantes,  
 " et foelicem-praedicantes te *propter* vim sermonum, et  
 " patrem *tuum propter* fortunam. Quod verò dicunt,  
 " *scil.* " quòd quidam sunt immortales ex homini-  
 " bus," id tibi adjiciam. Si etenim decesseris ipse è  
 " vita, nunquam desines adesse eruditis, et versari cum  
 " optimis. Vidésne Demosthenem illum, cuius filium,  
 " et quantum ego reddidi? Vidésne Aeschinem, qui  
 " filius fuit tympanistriae? At tamen Philippus colebat  
 " eum per me (i. e. *meā operā*) Socrates verò, et ipse  
 " educatus sub statuaria hac, quamprimum intellexit  
 " meliora, et ab ea aufugiens transiit ad me, audīn' ut  
 " ab omnibus decantetur? Rejiciens verò tantos illos,  
 " talésque viros, et gesta splendida, et orationes graves,  
 " et habitum decorum, et honorem, et gloriam, et lau-  
 " dem, et sedes-primas, et potentiam, et imperia, et  
 " celebrem-esse propter sermones, et beatum-praedicari  
 " propter prudentiam (*rejiciens, inquam, haec*) indu-  
 " éisque tuniculam sordidam, et résumes habitum ser-  
 " vilem, et habebis in manibus vectes, et scalpra, et  
 " caela, et malleos; deorsum in opus inclinatus, ab-  
 " jectus *ipse*, et abjecta affectans, et omni modo de-  
 " missus; nunquam caput-erigens, nihil aut virile aut  
 " liberum cogitans, sed providens quomodo quidem  
 " opera erunt tibi proportione concinna, et speciosa,  
 " minimè verò sollicitus, quomodo eris ipse concin-  
 " nusque et ornatus; sed reddens te ipsum saxis *ipsis*  
 " *despectiorem.*"

5. Illâ haec adhuc dicente, ego non expectans finem  
 orationis, *sed* assurgens, sententiam-tuli; et, relictâ  
 deformi illâ, et operariâ, transivi ad Doctrinam, laetus  
 admodum; et praecipue, quum scutica venit mihi in  
 mentem, et quòd pridie statim inflixerat plagas non

paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, et manus complodebat, et dentibus infrendebat: postremò verò diriguit, et mutata est in saxum, quemadmodum audimus de Niobe. Si verò passa est incredibilia, ne diffidite *mihi*; somnia enim mirifica sunt. Altera verò, ad me aspiciens, inquit, “Remunerabo igitur te pro-justitia, quòd rectè dijudicāris hanc causam. Et jam adesto, ascende currum hunc (ostendens currum quendam alatorum quorundam equorum Pegaso similiū) ut videas qualia et quanta, non secutus me, ignoraturus eras.” Postquam verò ascendi, illa quidem agitabat, et auri-gabatur. Ego verò sublatus in altum, et incipiens ab ortu, usque ad occidentem contemplabar urbes, et gentes, et populos, quemadmodum Triptolemus ille, semi-nans et ipse aliquid in terram. Non jam verò me-mi, quid seminatum illud erat; sed hoc solum, quòd homines ex imo suspicentes laudabant me, et illi, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi re-dire pulchrè vestitus quispiam. Prehendens itaque et patrem meum stantem, et expectantem, ostendit ei ve-stitum illum, et me, qualis (i. e. quām pulcher) vene-rim; submonuítque eum, qualia (i. e. quām iniqua) propemodum statuissent de me.

6. Memini me haec vidisse, cum essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu—At, dum haec narro, “O Hercules (dixerit aliquis) quām longum et judiciale est hoc somnium!” Tum succi-nuerit aliis, “Hyemale est somnium, cum noctes sunt longissimae; aut forsan trinoctiale, ut est et Hercules ipse. Quid ergo venit illi in mentem ut nugaretur talia (i. e. sic) apud nos, et memoraret noctem pue-rilem, et vetera jámque obsoleta somnia; omnis enim frigida narratio insipida est. Num suspicatus est nos esse quosdam somniorum aliquorum interpretes?—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, nempe, et illud in domo paterna, et caetera deinceps somnia, nugari, voluit, sive,

*interpretandum quid proposuit.* Nōstis enim quòd-enarravit visionem, non *ut simulationem* (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscient se nugari in iis rebus; et hoc, in bello et rerum desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, è gratiā, ut adolescentes convertantur ad praestantiora, et Doctrinam amplectantur; et praecepi, si quis eorum p̄ae inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum audierit narrationem *hanc*, confirmabitur, proponens sibi me sufficiens exemplum, dum considerat, qualis quidem cum essem, prorupi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenerim, *adsum* obscurior nullo saltem statuorio, etiamsi nil aliud.

## DIALOGUS II. *Deorum Concio.*

JUP. **N**E ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-aliis sermones communicetis, *utpote* indignantes, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est vobis de hisce rebus, aperte dicat unusquisque quae sibi videntur, et accuset. Tu verò, ô Mercuri, promulga p̄aeconium, ex lege. MERC. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquilinis et hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Praeconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) MOM. Dico igitur, nostrum nonnullos atrocia facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-praestare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et p̄edissequos et famulos suos honore pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nōrunt me omnes, quām sum lingua liber, quòd-que nil eorum reticebo quae non decorè fiunt. Reprehendo enim omnia, et aperte dico quae mihi videntur, neque timens quempiam, neque

sententiam celans piae verecundia: quare plerisque et molestus videor, et naturam calumniosus, cum vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum est, et tu, ô Jupiter, concessisti cum licentia loqui, dicam sanè nil reformidans.—Multi itaque, inquam, non contenti quod participes sint ipsi ejusdem nobiscum concessus, et quod ex aequo epulentur (idque, cum sint ex parte dimidia mortales) *hi, inquam, subvixerunt insuper in coelum et ministros, et thiasi sodales, et adscripserunt eos Deorum numero.* Et nunc, aequem ac nos, cum portiones facta distributione possident, tum participes sunt sacrificiorum; et hoc, ne quidem persolventes nobis pensionem inquilinis solvendam.—JUP. Dicito, ô Mome, aenigmaticè nihil, sed dilucidè et aperte, addens et nomen. Nunc enim oratio tua in medium projecta est, ita est, ut multos assimulemus, et dictis tuis adaptemus, alias alium. Oportet vere concionatorem liberum nil tergiversari in dicendo.

2. MOM. Euge, ô Jupiter! quod et cohortaris me ad linguae libertatem. Facis enim hoc re veram regie et magnanimitate: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semihomo tantum, nec a stirpe materna Graecus, sed Cadmi Syrophoenicis, cuiusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quam naturam mollis sit, et effoeminatus; semi-insanus, et a summo-mane merum spirans. Hic vero idem adscivit nobis vel totam curiam, et, adducto choro suo, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum est a medio ad imum, caprae similis, et barbam profundam demittens, parum differt ab hirco; alter vero (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, inquam, iste: Satiri vero sunt alii, auribus acuti, calvi et ipsi, et cornigeri (qualia cornua nascuntur hoedis nuper natis) Phryges quidam. Habent vero omnes et caudas. Videtis quales nobis Deos facit generosus ille? Anne deinde miramur, si homines nos

contemnunt, videntes ridiculos adeò et monstrosos Deos ? Omitto verò dicere, quòd adduxit et mulieres duas, alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricolae filiam. Et, quod *est* maxime omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem ; et hunc, ne puella doleret, ni in coelo haberet illum ipsius familiarem, quemque dilexit, catellum. Nónne haec videntur *vobis* contumelia, temulentि-*petulantia*, et *ludibrium* ?—Audite verò et alios (*i. e. de aliis.*)

3. JUP. Dicas nihil, ô Mome, aut de Aesculapio, aut Hercule : video enim quòd oratione rapiare. Hi enim (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et suscitat *aegrotos* e morbis, et *est pretio-aequalis multis aliis*. Hercules verò, qui-*est* meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguae contra et te ipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur et me reum-*agis* peregrinitatis ? MOM. Licet quidem in Creta audire non solum hoc, verùm dicunt et aliud quiddam de te : et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Aegiensibus *inter* Achaios, qui dictitant te suppositum esse—Quae verò, opinor, oportere praecipue reprehendi, haec dicam. Tu etenim, ô Jupiter, mortali-*bus foeminis* commixtus, et ad eas descendens in alias aliâ formâ praebuisti principium talium delictorum, et causam cur coetus noster nothis completeretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum-*esses* ; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At vero complevisti coelum semideis híscé ; non enim aliter dicere possum. Et quae res est maximè ridicula, *est* *hucque eveniet*, cum quis subito audierit, quòd Hercules quidem exhibitus est Deus ; Eurystheus verò, qui ipsi imperabat, est mortuus ; et quòd propè *se invicem sunt* templum quidem Herculis famuli, et Eurysthei domini ejus sepulchrum tantùm. Et rursus, Bacchus quidem Thebis *est* Deus ; consobrini verò ejus,

Pentheus, Actaeon, et Learchus hominum omnium sunt miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitatis sunt te omnes; et non solum mares, sed, quod est turpissimum, foemineae etiam Deae. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et caeteros? Quare volo haec omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd et haec in coelo est in sceptro regio considens, et solum-non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Saba-zius, unde, *inquam*, hi nobis sunt-accersiti? aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce graecissans, adeo ut non intelligat, si quis *ei* praebibat? Scythaे ergo et Getae, haec videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt *et ipsi*, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos.*) Et haec sanè omnia ô Dii, mediocria sunt. Tu verò ô Aegyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator *cum-sis*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, & oracula edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Aegypto in coelum confertim intrusa. Quae *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex aequo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia haec reverâ dicis de Aegyptiis. Attamen, ô Mome, pleraque eorum aenigmata (*sive mysteria*) sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos esse Deos, canicipites verò canicipites.

5. JUP. Omitte, *inquam*, ea de Aegyptiis: aliâs

enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochum; qui, cum sit filius scelesti et matricidae hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et praestigiatorem agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs aestimaris, sed jam vaticinatur omnis lapis, et omnis ara, quae perfusa-sit oleo, et coronas habeat, et homine praestigiatore abundet; quales *nunc dierum* sunt plurimi. Jam *enim* et Polydamantis athletae statua medetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes—Atque haec quidem *sunt quae dicere volui* de nothis et adscriptitiis—Caeterum ego, audiens jam multa etiam peregrina nomina *nominum-quorundam* neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, risui-indulgeo propter haec etiam. Nam ubinam est illa multùm celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere facta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna *tamen* faciet quae-fato-decreta-sunt, et quae destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes: praecipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; et oportet *nos* cohibere ex iis plurima, ne supra modum fiant, (*i. e. crescant.*)

DECRETUM. *Bonū fiat Fortunā.*

6. **C**oncione legitimā coactā, septimo die mensis inextis, Prytanim agebat Jupiter, et presidebat Neptunus; praefectum agebat Apollo, scribam agebat Momus, Noctis *filius*; et sententiam dixit Somnus.—**QUONIAM** peregrini multi, non solum Graeci, verū etiam Barbari, minimè digni nobiscum participes-esse civitatis *hujuscē*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem coelum, adeò ut convivium *nostrum* sit plenum tumultuosā turbā multilinguium quorundam, et undique collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit (*i. e. aestimatur*) minae, propter multitudinem bibentium; alii vero, p̄ae arrogantia, expulsis veteribus verisque Diis, dignos-censem seipsos prima sede, praeter omnia patria (*i. e. contra mores patrios*) et volunt praeponi *nobis in terris*; propter *haec omnia*, **VISUM ESTO** Senatui Populōque *Coelesti*, concilium quidem cogi in Olympo circa solsticium *hybernum*; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu *qui fuit* sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hōsce arbitros sedere, suscepto legitimo juramento *per Stygem*. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum consessum*. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò *rem* ex-pendentes, vel declarabunt eos esse Deos, vel allegabunt ad sepulchra sua, et repositoria majorum. Si verò quis *e non-probatis*, et ab arbitris semel segregatis, deprehensus fuerit *in coelum* ascendens eundem in tartarum praecipitari. Quemque verò exercere suam *artem*; et neque Minervam sanare, nec Aesculapium vaticinari, nec Apollinem solum praestare tam multa: sed deligentem unum quiddam, vatem esse, aut citharoedum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quae non nōrunt. Quotquot verò jam *immeritō* habiti-sunt digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cuiuspiam

alterius; civitatem verò *suam* aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se non audisse praeconium, et noluerit venire ad arbitros, damnanto desertam ejus *causam*—JUP. Hoc quidem est justissimum nobis Decretum, ò Mome; et, cuicunque *ita* videtur, protendat manum. Ita verò potius fiat: novi enim quod complures erunt non protensa manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius praeconium-promulgaverit, venite affarentes, quisque indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicunque non exhibebit *haec omnia*, nil curae-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

### DIALOGUS III. *Timon, sive Misanthropus..*

TIM. **O** Jupiter philie, et hospitalitie, et sodalitie, et domestice, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si te quid aliud attoniti vocant poetae; ac maxime, cum in metris haerent (tunc enim illis multi nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Haec enim omnia apparent jam nugae, et fumus planè poeticus, *nec quicquam* praeter nonum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiaescintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citius ellychnium metueret, quam flammarum cuncta domantis fulminis; titionem adeò quempiam videre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent se accepturos hoc solum *incommodi* e-vulnere, quòd mascula-carbonariā opplebuntur. Ita-ut propter hacc ausus sit jam et Salmoneus ille tibi obtonare, non prorsus *justae-fiduciae-expers*, *si id impune ausurum*, *quippe*, contra Jovem adeo ira-frigidum, *cum sit ipse ad-facinora-promptus* et gloriosus vir. Quomodo enim non faciat, quandoquidem *tu* quasi sub mandragora dormis? qui

neque pejerantes audias, nec injusta agentes observes, sed lippias, et hallucineris ad ea quae patrantur, et aribus obsurdueris, quemadmodum senio-confecti. *At qui ita te affectum esse credere par est*, quoniam, cum, juvenis adhuc esses, et animo-acer, et ita vigens plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, et incutiebatur aegis, et fragorem edebat tonitru, et continuò immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed et terrae-motus fuere tunc instar-cribri frequentes, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluviaeque fuere effusae, et impetuosae, et gutta quae-libet, quasi flumen. Quare in temporis punto tantum ortum-est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quaedam scaphula servaretur, quae-appulit in Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis praemia socordiā *tuā* digna, non amplius sacrificante tibi aliquo, neque *statuam tuam coronante*, nisi quis obiter *in ludis-Olympicis*; et hic, non admodum necessaria facere visu, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

3. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò, alii manus tibi ipsi *in Olympia*. Et tu, altifremus ille, piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehendenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, et gigantum extinxitor, et Titanum victor, sedebas, dum circumtondereris capillos ab iis, *quanquam fulmen decemcubitale* in dextra tenens. Quando igitur, ô admirande, desinent haec *a te* negligenter adeò despici, aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam tam inexhaustam vitae insolentiam*? Nam ut, omissis communibus, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potius confertas effudi opes in amicorum beneficentiam, postquam per haec factus-sum pauper, non amplius agnoscor ab iis, neque

aspiciunt *me*, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per* viam incedens incidam *in* eorum quempiam, praetereunt *me*, quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscentes. Alii verò, vel procul videntes, aliâ divertunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, *et* rhe-none indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactorus, *nempe*, *me* non ampliùs visurum plurimos praeter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheae fili, excusso hoc profundo dulcique somno (dormiîsti enim supra Epimenidem (et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, *et* factâ magnâ flammâ, ostende aliquam strenui et juvenilis *illius* Jovis iram; nisi verâ sunt quae fabulis-feruntur a Cretensibus de te, et tuâ illic sepulturâ.

3. Jup. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum, in Montis radicibus, sordidus totus, et squalidus, et rhenone amictus? Fodit verò, opinor, pronus-cum sit: homo *sanè* loquax, et confidens. Philosophus nimirum est: *alioqui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echecratidis, Colyttensem? Hic est *ille*, saepe nos convivio exceptit per sacrificia perfecta, ille nuper ditatus, ille *solitus* mactare nobis totas hccatombas, apud quem consuevimus splendide celebrare Jovalia. JUP. Heu commutationem! *Hiccine est* honorabilis *ille*, *ille* (*in-quam*) dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus*, squalidus, aerumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens *ligonem* adeo gravem? MER. *Ut* ita quidem dicam, benignitas afflixit eum, et humanitas, misericordia in egenos omnes; re verâ autem dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit *se ita facere*: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales prae benevolentia erga seipsum; *eos inquam*, escâ *interim* so-

*lummodo* gaudentes. Hi verò postquam exquisitè nudassent, et circumrosissent ossa *ejus*, et si qua etiam medulla inerat, exuxissent et hanc diligenter admodum ; *post haec, inquam*, aufugiebant deserentes eum siccum, et radicitus succisum ; nec ampliùs agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes ? Propter haec, ut vides, fossor, et rhenone amictus, desertâ urbe pae pudore, mercede, agrum colit, malorum causâ melancholiâ laborans, quòd ab ipso ditati fastuosè admodum praetereant *eum*, nec nomen *ejus* nôrint, an Timon vocetur. JUP. Et sanè vir *est* non despiciendus, nec negligendus. Et merito indignabatur *in nos*, calamitosus cum sit ; quoniam vel eadem egerimus ac execrandi isti adulatores, virum oblii, qui in aris adolevit nobis tauros tot, caprásque pinguisimas : habeo itaque *jam-nunc* nidorem eorum in naribus : sed propter negotiâque et magnum pejerantium tumultum, et vim-inferentium, et rapientium : praeterea verò et formidinem *ortam* a sacrilegis (hi etenim plurimi *sunt*, et observatu-difficiles, nec sinunt *me vel paululùm* connovere) propter haec, *inquam*, jamdiu non aspexi in Atticam, et praecipue, ex quo philosophia et verborum contentiones *apud* eos increbuerunt. Pugnantibus enim inter se, et vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter haec contigit et hunc negligi, virum erga nos non immerentem. At *tu*, ô Mercuri, assumpto Pluto, abito ociùs ad *eum*. Ducat verò secum Plutus et Thesaurum ; et maneat ambo apud Timonem, nec facilè adeò discedant, etiamsi quam maximè exigat ipsos domo pae benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitudine quam manifestarunt erga *eum*, et poenas dabunt, simul-atque fulmen reparavero : Duo enim maximi *ejus* radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem *ab eo* : Pericles enim manum protendebat supra ipsum. Fulmen autem, obliquè avolans in Castoris et Pollucis templum, exussitque illud, et ipsum pene

comminutum est ad saxum: sed vel hoc interim supplicium sufficiet istis, *nempe*, si viderint Timonem eximè ditatum.

4. MER. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè, locutus est in precatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc, me jubente? PLUT. Quia, per Jovem, contumelias-exercebat in me, et exportabat (*i. e. exhaustiebat*) et in multa *frusta* dividebat; et hoc, cum essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos qui intelligent manus, qui amplectentur, quibus in-precio *fuerō* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt; et, accepto ab ea thenone, et lignone, contenti sunto miseri, obolos quatuor lucrati, qui *olim* negligenter dono profundebant talenta decem. JUP. Nil amplius ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quod oportet *ipsum* eligere te pro paupertate. At vidēris mihi tu quidem esse, ô *Plute*, prorsus querulus, qui nunc quidem accusas Timonem, quod, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiā affectus *erga te*. Alias verò, contra, in divites stomachabarisi, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur haec apud me, dicens *te* in multis tenebris praefocari. Et propter haec apparebas nobis pavidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et in summa, videbatur tibi pergravis res *te*, tanquam Danaen, virgineam-ducere-vitam in aereo ferreōve thalamo, sub attentissimis ac scelestis-

simis paedagogis nutritum, foenore et suppuratione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum; cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes, sed vigilantes ut-observarent, et oculis fixis aspicientes sigillum et vectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*, ut canis in praesepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile est) *vel* semet ipsos *zelotypiā* prosequerentur: nescientes verò quòd sceleratus famulus, *vel* dispensator, *vel* paedagogus, postquam furtim subierit, ludibrio-habebit infoelcem et odiosum herum, sinens eum invigilare usuris ad obscuram et angusti oris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est*, te olim haec incusāsse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim haec Timonis hujuscē lenitas meritò videri-debet negligentia, ac non benevolentia, quatenus ad me *attinet*: et rursus putabam, illos qui servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita-ut a quoquam ne vel videar*; *putabam, inquam, hos esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes*; nescientes verò, quòd paulò post abibunt (*i. e. morientur*) relichto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat *eam*, nequè omnino *zelotypiā*-prosequatur, permittens noctu, et interdiu ire quòd velit, et versari cum volentibus; sed *et ipse* potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad *eam* invitaus; num, *inquam*, talis videatur *tibi* amare

uxorem? Non dices, ô Jupiter, *hoc tu, qui ipse* saepe-  
 numero amore-captus *es*. Si verò quis rursus in domum  
 legitimè recipiens uxorem ingenuam ad liberorum le-  
 gitimorum procreationem, hic verò, neque attingat ipse  
 virginem aetate florentem, pulchrámque, neque per-  
 mittat alii aspicere; includens verò *eandem*, virgineam-  
 vitam-ducere cogat, infoecundam, et sterilem; idque,  
 cuni-dicat *se* amare *eam*, et manifestus sit (*i. e. appa-*  
*reat amare*) e colore, et corpore tabefacto, et oculis  
 refugis; éstne (*i. e. fierine potest*) ut talis non videatur  
 delirare? Qui, cum-oporteat *eam* liberos-gignere, et  
 nuptiis frui, *nihilominus* tabescere-faciat puellam for-  
 mosam adeò et amabilem, dum-alat *eam* tanquam Ce-  
 reri sacerdotem per omnem vitam. Quare saepenu-  
 mero et ipse eodem-modo indignor, a quibusdam sanè  
 ignominiosè calcibus pulsatus, et devoratus, et exhau-  
 stus; ab aliis verò compedibus-vinctus, ut stigmaticus  
 fugitivus. JUP. Quid igitur indignaris in illos? Dant  
 enim utrique egregias poenas: hi quidem, ut Tantalus  
 ille, inhiantes tantùm auro, absque-potu, et absque  
 cibo, siccique ora; illi verò ut Phineus ille, ab Har-  
 pyis spoliati cibo e faucibus.—Sed abito jam nactus  
 Timonem multò prudentiorem. PLUT. Illéne un-  
 quam desinet cum studio (*i. e. festinanter*) exhaustire  
 me! quasi e cophino perforato, idque priusquam om-  
 mino influxerim, dum-vult *vel* praevenire influxum né  
 abundantiùs incidens ipsum undis-obruam? Quare mi-  
 hi video in Danaidum dolium aquam allaturus, fru-  
 stráque infusurus, vase non continente; sed *eo*, quod  
 influxit, propemodum effuso, priusquam influxerit; ita  
 latior est dolii hiatus ad effusionem, ac liber est exitus.  
 JUP. Ergo, nisi obturaverit hiatus hunc, et simul-  
 ac semel (*i. e. prorsus*) expansum fundi spatum, brevi  
 effuso te, facilè rursus invenerit rhenonem et ligonem in  
 dolii faece. Verùm abite jam, et ditate eum. Tu  
 verò, ô Mercuri, memineris rediens Cyclopas ad nos  
 ex Aetna adducere, ut fulmen acuentes resarciant; adeò  
 jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Clau-  
 dicas? Iguorabam, ô generose, *te* non solùm caecum,  
 verùm etiam claudum esse. PLUT. Non hoc sem-

per, ô Mercuri. Sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque pede, ita-ut *vis* pertingam ad metam, sene-priùs-facto *illo*, qui *me* expectabat. Quum verò discedere *ab-aliquo* opus fuerit, videbis *me* alatum, et multo avibus cele-riorem. Repagulum igitur simul cadit, et ego jam vic-tor a praecone promulgor, *totum* stadium *uno* saltu-transmensus, videntibus aliquando *me* ne *vel* spectato-ribus. MER. Non haec *omnia* vera dicis. Imò ego *vel* plurimos tibi possim commemorare, herì quidem ne obolum, unde restim emerent, habentes, hodie verò repente ditatos, et sumptuosos, *et* bigis albis agitantes: quibus *antea* ne *vel* asinus unquam suppeditebat. *Et*, tales cum fuerint, obambulant tamen purpurei, et auro manus decorati, nec ipsi, opinor, credentes quin *per-somnium solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mērcuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos dimittit, utpote qui et ipse sit opum largitor, et munificus; hoc etenim *vel* nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et dili-genter obsignatum, transportant in morem-sarcinae sub-latum. Et cadaver quidem jacet alicubi in obscura domūs parte, vetere linteo super genua *injecto* tectum, et felibus pugnae causa. Qui verò me obtinere-spera-verant, in foro operiuntur hiantes, ut hiruudinem-ad-volantem stridentes pulli. Postquam verò detractum est signum, et incisus est funiculus-linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam fuerit, sive adulator, sive servulus cinoedus in-hoare habitus propter puerilia *officia*, et *vel* jam mentum rasus; magno, generosus *ille*, accepto praemio pro variis et omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavit ei (*scil. domino*) *ille* quidem, quicunque fuerit, me tandem arrepto, *cum* tabella ipsa ferens ausugit; mutato-nomine appellatus *jam* Megacles, aut Magabyzus, ut Protarchus pro no-mine eo-usque usitato, nempe, Pyrrhia, aut Dromone, aut Tibia; ausugit, inquam, relictis frustra inhiantibus illis, se mutuo intuentibus, et verum luctum agentibus, dum reputant, qualis eos thynnus e sinu intimo sagenae

effugit; *idque*, devoratâ non parvâ escâ. At hic, in me totus irruens, honesti inexpertus, et crassipellis homo, exhorrens adhuc compedes, et, si alius quispiam praeteriens loco-increpuerit, arrectam subrigens aurem; et pistrinum tanquam Castoris templum adorans, *hic, inquam*, non amplius tolerabilis est obviis *quibusvis*; sed et *homines* liberos contumelâ afficit, et flagris-caedit conservos, periculum-faciens, an sibi quoque talia liqueant, donec aut in scortulum incidens, aut equorum curam appetens, aut se adulatoriis tradens, jurantibus eum esse vel Nireo formosorem, Cecrope verò aut Crodro nobiliorem, at Ulysse prudentiorem, sedecim autem simul Croesis ditiorem, effundat miser, in temporis puncto, quac paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea ipsa quae-sunt* (*i. e. vera*) Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita caecus cum-sis, viam invenis, vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-djudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicunque sunt? MER. Nequaquam *credo*, per Jovem. Non enim, praeterito Aristide, Hipponicum adiisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Caeterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberrò, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te Mercurium, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me caecum esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facile inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò numero plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idecirco* oberrans facile in tales incido, et ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facile aufugis, ignarus-cum-sis viae? PLUT. Tum perspicax fio, pedibus-celer, ad solam fugae occasionem.

8. MER. Respondeto mihi et hoc insuper. Quomodo, caecus cum-sis (*apertè enim dicam*) et pallidus praeterea, et cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, et patent *se, te* obtinentes, foelices esse: sin verò non assequantur, vivere non sustinentes?. Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut praecipitarent sese, “ et “ piscosum in mare, et scopulis ab aëriis ruentes;” rati *se* a te fastidiri, quòd non ipsos praecipuè respexeris: At verò bene novi quòd fateboris et tu, si te-ipsum quid nòris, eos *vel Corybantas-agere* (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel caecum, vel quotcunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute, *non appareas*, nisi cacci sunt et ipsi omnes? PLUT. Non caeci, ô optime; verùm inscitia, et error, quae nunc occupant omnia, tenebras offundunt iis. At et ipse praeterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus *vestibus* versicoloribus. Illi verò rati *se* vultus ipsius (*i. e. natiivi*) venustatem videre, amore-prosequuntur, et prereunt non potiti. Quòd, si quis illis omnino denudans ostenderet *me*, damnarent haud dubiò sese tantopere caecutientes et amantes (*i. e. quòd tantopere caecutiant et ament*) iuamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tamen* decipientur? Et, si quis iis detrahere-velit *eum*, caput citius quam personam projicerent. Quomodo, *inquam*, *defendes hoc*? Non enim verisimile est eos etiam tunc ignorare, quòd illita sit *yenustas tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quaenam? PLUT. Simul-ac aliquis primùm occurrentis patefactis foribus me excipit, occultus unà-ingreditur mécum *fastus*, et *dementia*, et *jactantia*, et *mollities*, et *contumelia*, et *error*, et alia quaedam innumera. At *ille*, *qui nos excipit*, occupatus animum ab his omnibus, miratúrque non miranda, et appetit fagienda, et *me* stupet, illorum omnium ingressorum

malorum patrem, et ad iisdem satellitio stipatum, et omnia prius pateretur, quam me amittere sustineret.

9. MER. Quam verò laevis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam praebens ansam, sed nescio quomodo per digitos, tanquam anguillae, aut serpentes, elaberis? Paupertas, contra, viscosa est, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facile expediri-possint—At latuit interea nos, dum nugamur, res non parva. PLUT. Quae-nam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo enim ad vos, relichto illo in terra, et datum-dato ut occlusis foribus intus maneat, nemini verò aperiat, nisi me vociferant audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secessum Timonis perverno. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incederem in Hyperbolum forsan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquo fodit agellum montanum et lapidum.—Papae! adest ei et Paupertas, et Labor iste, et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi; tuis, ô Plute, satellitibus multo praestantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim praestiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu trahens. MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jámne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, et hisce tradens, nempe, Sapientiae, et Labori, fortem reddidi magnique pretii virum? Egóne Paupertas, contemptibilis adeo, et injuriae opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; et hoc, ut Plutus eum denuo acceptum, et Contumeliae ac Fastui in-manus-traditum, et mollem, et abjectum, recordem (qualis

olim erat) redditum, mihi rursus restituat tritum pan-  
niculum jam factum? MER. O Paupertas, visum-est hoc  
Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor  
et Sapientia, reliquique, sequimini me. Brevi verò  
noverit hic, qualem me reliquerit, bonam, nempe, ad-  
jutricem, et *rerum* optimarum magistram; cum qua-  
dum versaretur, corpore sanus, et mente validus dege-  
bat, viri vitam vivens, et ad sese respiciens, existimans  
verò superflua haec et **vulgaria aliena esse**, ut sunt.  
MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti, aut qua de causa  
huc venistis, hominem operarium et mercenarium tur-  
baturi? At non laeti abibitis *vos* impuri omnes, ut estis;  
ego enim *vos* statim admodum glebis saxisque feriens  
contundam. MER. Nequaquam, ô Timon, ne jacias;  
non enim homines series; verum ego quidem Mer-  
curius sum, hic autem Plutus. Misit verò *nos* Jupiter,  
exauditis precibus *tuis*. Quare bonâ fortunâ opes ac-  
cipito, a laboribus absistens. TIM. Plorabitis jam et  
vos, Dii etiamsi sitis, ut dicitis. Odi enim simul omnes,  
et Deos, et homines. Caecum verò hunc, quicunque  
est, ligone comminuere certum est. PLUT. Abeamus,  
per Jovem, ô Mercuri, (homo enim videtur mihi non  
mediocriter insanire) ne *ego*, accepto malo quopiam,  
discedam. MER. Nil sinistrum *agas*, ô Timon: sed  
depositâ immanni hac feritate, et asperitate porrectis  
manibus bonam fortunam accipito, et rursus dives-esto,  
et primus sis Atheniensium, et solus ipse fortunatus de-  
spicito ingratos illos. TIM. Nil vestri indigeo; ne  
me obturbate; sat opum *est* mihi ligo. *Quoad-alia*  
vero, foelicissimus sum, nemine *ad* me accedente.  
MER. Adeóne inhumaniter, ô amice? *Fero itaque* ad  
*Jovem nuncium hoc immittéque durúmque*. Atqui par-  
erat *forsan* te esse Misanthropum tot gravia ab iis (*scil.*  
*hominibus*) passum; nequaquam verò Misothéum, Diis  
ita te curantibus. TIM. At tibi Jovique, ô Mercuri,  
plurima gratia *propter* curam; non autem accipiam Plu-  
tum hunc. MER. Quid ita? TIM. Quia hic et olim  
exstitit mihi innumerorum malorum causa, tradensque  
me adulatoribus, et insidiatores adducens, et *in me* ódium  
excitans, et luxuriâ corrumpens, et invidiae-obnoxium red-

dens: tandem verò, subitò *me* deserens, perfidè deo, et proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, et cum veritate et libertate mécum-versans, et necessaria praebeuit *mihi* laboranti, et contemnere docuit vulgaria illa; spem *mihi* vitae a me ipso pendere-faciens, et quae PROPRIAЕ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, et agrum hunc gnaviter exercens, et nil in urbe malorum videns, idoneum habeo et sufficientem victimum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc ad Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujsque-aetatis fecerit PLORARE. MER. Nequaquam, ô bone, non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda haec et puerilia, et Plutum accipito; nec enim a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-meam, aut *mihi* dicenti irascēris? TIM. Dicas, sed nec prolixè, nec cum prooemiis, ut perditи rhetores; tolerabo enim te pauca loquentem, Mercurii hujuscē gratiā. PLUT. Oporteret quidem *me* forsan de tam multis a te accusatum etiam prolixè dicere: vide tamen si quāte, ut dicis, injuriā affecerim, qui jucundisimorum omnium tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Mēa verò operā conspicuus eras, et celebris; et studiosè expetitus. Si verò grave aliquid passus es ab adulatoribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius *in hoc a te injuria-affectus-sum*, quòd me ignominiosè adeò scelestis hominibus subjeceris, laudantibus et ludificantibus *te*, mihiique omni modo insidiantibus. Et quod postremo dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere. possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et praeceps expulsus ex aedibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò *mihi* adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare.

cum eo. Et tu quidem, ô *Timon*, fodito *ita*, ut facis. Tu verò, ô *Plute*, supponito thesaurum ligoni: parebit enim tibi in clamanti.

13. TIM. Parensum est, ô Mercuri, et rursus descendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicis; qui, hucusque foelicissimè vivens, tantum subito auri, nullum meam ob culpam, accipiam, et tantum curarum suspiciam. MER. Tolerato, ô *Timon*, vel meâ causâ; etiamsi grave sit hoc, et non ferendum; idque, ut adulatores illi invidiâ rumpantur: ego verò, superatâ Aetnâ, in coelum revolabo. PLUT. Abiit quidem ille, ut videtur: conjicio enim alarum remigio. Tu verò operire hîc; digressus enim remittam tibi Thesaurum; sed fortius impinge. *Heus tu*, Thesaure auri, te dico, pareto *Timoni* huic, et te tollendum offerto. Fodito, ô *Timon*, altè adigens *ligonem*: ego verò vobis subitus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens—O Jupiter prodigialis, et Corybantes-amici, et Mercuri lucifer, undénam tantum auri! Num somnium est hoc? Metuo igitur, ne experrectus carbones inveniam. At quia aurum est signatum, subrubrum, grave, et aspectu longè-gratiissimum. O aurum, pulcherrimum mortalibus auspicium. “Ardens enim ignis quemadmodum, praeluces noctu,” et interdiu. Veni, ô charissimum, et amabilissimum? Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quae etenim virgo sinu aperto non exciperet pulchrum adeò amatorēm per tegulas defluentem? O Midia, et Croese, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad *Timonem*, et *Timonis* opes; cui ne rex quidem Persarum par est? O ligo, rhenóque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, et, extrectâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum (*i. e. prosepulchro*) habiturum.—At decreta sunt haec, et pro-legibus-rata in reliquum vitae; *nempe*, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut

misericordiae ara, merae nugae existimentur: tum miserari lachrymantem, aut opitulari egenti, *habeatur* legum violatio, et morum subversio. Solitaria verò *esto mihi* videndi-ratio, ut lupis, et unus Timon *esto sibi* amicus: alii autem *omnes* hostes *judicentor*, et insidatores; et congregi-cum eorum quopiam piaculum *ducator*. Et si aliquem vel video, nefastus *sit ille* dies. Et in summa, nil apud-hos differant *homines* a lapideis aut aeneis statuis; et neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: **DESERTUM** verò terminus *esto* aduersus eos. **At** tribules, et curiales, et populares, et patria ipsa *habeantur* frigida et inutilia nomina, et stultorum hominum gloriae aucupia. Unus verò Timon *dives-esto*, et *omnes* despicio, et solus secum luxuriator, ab adulazione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis *omnibus*. Et simul ac-semel decretum-*esto*, se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admoveare, et nomen suavissimum *esto MISANTHROPUS*. Morum verò notae *sunto* morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem video quempiam in igne pereuntem, et, ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò, manum porrigens, roget prehendere, *tum*, propellere et hunc praecipitem, *ita* ut emergere non possit: sic enim par pari acceperint.—Legem *hanc* rogavit Timon Echecratidis *filius*, Colyttensis. Concioni suffragratus-*est* Timon idem: *esto*. Rara *sunto* haec nobis, et fortiter iisdem immo-remur.

15. Sed multi facerem haec omnibus quodammodo nota fieri, *nempe*, quòd praedives sum: nam *ea* res esset iis *quasi* suspendium.—Quanquam quid hoc? Hem, quae acceleratio! Undique concurrunt pulverulenti et anheli, aurum, nescio unde, odorantes. Utrum igitur, consenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans! An eatenus leges-violabimus, *ut cum iis* semel versemur, quòd magis angantur de-specti? Hoc etiam satius duco: quare, *hic* subsistentes, excipiamus jam eos. Agè, videam, quisnam, *hic*-est

eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, et qui saepe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. GNATH. Nónne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu quoque, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis equos nuper in-scena-docuit poeta (*i. e. ex nuper editis*). TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc *edoctus*. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum *de vulnere*. TIM. Et sanè si paululum morabere, mox *de caede* vocabis. GNATH. Nequaquam, sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium misericordie sanguinem sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non gaudebis (*i. e. tibi male sit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster, hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, et talenta duo dotem filiae mercedem, *scil.* laudum, dum canentem me, silentibus omnibus *aliis*, solus supra-mòdum laudaret, dejerans, vocaliorem esse *me* cycnis (*post haec inquam*) quum nuper vidi me aegrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et aequales, et populares *ejus*, attamen moderate agimus, ne irruere videamur. Salve, ô here, et *cura* ut observes scèlestos hósce adulatores, hos ad mensam solummodo *tibi adesse paratos*, in caeteris verò a corvis nil differentes. Non amplius fidendum est aetatis hujuscemodi. Ingrati sunt omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo in rebus urgentibus* intereris, in via jam haud-procul *hinc* audivi, quòd im-

mensis quibusdam, divitiis ditatus esses. Venio igitur haec te commonefacturus; etiamsi tu quidem, adeò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu-necessarium* commendare possis. **TIM.** Sunto haec, *ita ut dicis*, ô Philiade. Sed accede, ut te ligone comiter-excipiam. **PHIL.** O homines! Fractum est mihi cranium ab ingrato *hoc quod* eum utilia submonerem.

17. **TIM.** Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se nostrum esse consanguineum*. Hic, postquam mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non solvens *in-vineula-conjetus*) et ego liberavi *eum* *prae-misericordia*; *hic, inquam*, cum nuper sortem-tulit distribuendi aqrarium *in tribum* Erechtheidem, et adirem ego poscens *quod ad-me rediret*, dixit *se* non agnoscere me civem. **DEM.** Salve ô Timon, magnum familiae *titue* praesidium, Atheniensium fulcrum, Graeciae propugnaculum. Evidem jamdum expectant te populus frequens, et curia utraque. At prius audito Plebiscitum, *quod pro te conscripsi* —  
 “ **QUANDOQUIDEM**, Timon Echecratidae *filius*,  
 “ Colyttensis, vir non solùm honestus bonùsque, verùm  
 “ etiam sapiens, ut nemo alius in Graecia, continuò  
 “ pergit praestare civitati optima *quaeque officia*; *vicit*  
 “ verò in Olympia eodem die pugillatu, et lucta, et  
 “ cursu, et curru perfecto, et bijugibus junioribus.” —  
**TIM.** At ego ne unquam *vel* spectator-fui in Olympia. **DEM.** Quid tum? Spectabis posthac, Hujusmodi verò communia satius est adjici —“ *Et anno*  
 “ *superiore fortissimè se-gessit pro civitate apud Achar-*  
 “ *nenses*; et duas Peloponnesium cohortes concidit.”  
**TIM.** Quomodo? Propterea enim *quod non habuerim* arma, in catalogo *militari* ne *vel* adscriptus sum. **DEM.** Modestè de te ipso loqueris; nos verò ingrati essemus, obliiti *rerum a te gestarum* —“ *Praeterea*, et  
 “ Plebiscita scribendo, et consilium dando, et exercitus-  
 “ ducendo multum profuit urbi. Propter haec omnia,  
 “ **VISUM EST** senatui, populóque, et Eliae-curiae  
 “ per tribus, et plebi viritim, et communiter omnibus,  
 “ aureum statuere Timonem in aree juxta, Minervam,

“ fulmen dextrâ, et radios in capite gerentem : et co-  
 “ ronare eundem coronis aureis septem, et coronas ho-  
 “ die promulgari in tragoeidiis novis Dionysiis : (nam  
 “ agenda sunt ejus causâ *vel* *hodie* Dionysia.) Dixit  
 “ sententiam *hanc* Demeas rhetor, ipsius *Timonis* cog-  
 “ natus, et propinquus, et discipulus. Optimus enim  
 “ rhetor *est* Timon, et quicquid aliud *vult*. — — — Hoc  
 itaque *est* tibi Plebiscitum. — Ego autem statui ad te  
 filium *meum* adducere, quem tuum propter nomen  
 Timonem vocavi. TIM. Quomodo, ô Demea, qui  
 ne unquam uxorem duxeris, quantum nobis compertum  
 est ? DEM. At ducam in annum proximum, si Deus  
 permiserit : et liberos-procreabo, et futuram prolem  
 Timonem jam nonino. Mas enim erit. TIM. Heus  
 tu ! nescio an duxeris, tantâ a me acceptâ plagâ.  
 DEM. Hei mihi ! Quid hoc rei est ? Tyrannidem,  
 Timon, occupas ; et pulsas *viros* liberos, cum-sis *ipse*  
 nec verè liber, neque civis. Sed dabis brevî poenas,  
 cum propter alia, tûm quôd arcem incenderis. TIM.  
 At non incensa est, ô impure, arx ; quare *in hac re* de-  
 lator-falsus appares. DEM. Sed et dives-es, perfozzo  
 postico. TIM. Neque perfosum-est hoc ; quare et  
 haec tua *indicia* incredibilia sunt. DEM. Perfodietur  
 sanè posthac : jam verò tu omnia quae in eo fuere pos-  
 sides. TIM. Alteram ergo accipe *plagam*. DEM.  
 Hei tergo meo ! TIM. Ne vociferare ; illidam enim  
 tibi et tertiam : essem etenim *vel* ridiculus, si duas La-  
 cedaemoniorum cohortes inermis concidisse, unum  
 verò impurum homuncionem non protererem. Quin  
 et frustra pugillatu et luctâ *in Olympicis ludis* vicisem.

18. Sed quid hoc ? Annon est hic Thrasycles philo-  
 sophus ? Non sanè alias. Ideoque venit barbam de-  
 mittens, supercilia attollens, et *magnum* quid secum  
 murmurans : *praeterea* Titaniacum obtuens, caesariem  
 in fronte retro sparsus (*i. e.* *retro sparsam habens*) quasi  
 Autoboreas quispiam, *vel* Triton, quales pinxit *eos*  
 Zeuxis. Hic *est* ille habitu concinnus, et incessu mo-  
 deratus, et amictu modestus, innumera manè de virtute  
 disserens, et voluptate gaudentes damnans, et frugalita-  
 tem laudans : postquam verò lotus ad coenam venerit,  
 et puer *magnum* ei calicem porrexit (meraciore merò

(nempe vino) maximè gaudet) tum, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus contraria exhibet, opsonia, sicut mulvius, praeripiens, et proximum cubito arcens, barbam condimento oppletus, canis-more ingurgitans, *corpore prono* incumbens, quasi virtutem in patinis inventurum sese speraret, catinos accuratè digit-indice detergens, ita ut ne paululum quidem moreti relinquat; querulus continuò; *idque*, ut solus aliorum placentam totam vel suem accipiat; quod est edacitatis et insatiabilitatis fructus. Ebrius, ac vino-petulans, non ad cantum modò et saltationem, verùm etiam *ad convitia*, et iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel praecipue de sobrietate et decoro *concionatur*; et haec loquitur, e mero jam male affectus, et ridiculè balbutiens. Deinde vomitus ad haec; et postremò, quidam eum e convivio sublatum efferunt, tibicinae ambabus *manibus* inhaerentem. Quin vel sobrius nulli primiorum cederet mendaciis, aut confidentiâ aut avaritiâ. Sed et inter adulatores pri-mas tenet, et promptissimè pejerat; et anteit *eum* impostura, et comitatur impudentia; et in summa, *est ille* RES quaedam sapientiâ-omni-prædita, et undique accu-rata, et variè absoluta. Plorabit igitur statim, bonus *vir cum-sit*.—Quid hoc? Papae! Tandem nobis Thrasycles! THIRAS. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et coenarum opipararum spe *huc* concurrerunt, plurimam exhibentes adulationem apud virum, qualis es tu, simplicem, et quaecunque habet facile impertien-tem. Nôsti etenim quòd *vel* offa mihi sufficiat *in coenam*; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando deliicar, paululum salis. At potus *est mihi* Euneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam *in littore* calculi. Sed tui-ip-sius gratiâ *huc* concessi, ne te corrumpat pessima hacc atque insidiosissima res, opulentia; quae multis multo-ties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quùm viro bono, et philosophiae opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed

tantum ad nates usque ingressus; paululum ultra solum fluctibus-allui-solitum, me solo spectante. Si hoc non vis, alio potiore modo ejicito tu eam ocius ex aedibus; nec obolum tibi-ipsi relinquas; egenis, nempe, omnibus dividens; hinc quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut tripulum accipere debet. Mihi verò (quanquam non mei ipsius gratia peto, sed ut sodalibus egenis impertiam) sat-fuerit, si peram hanc impletam dederis, non omnino modios duos Aeginenses capientem. Nam paucis-contentus et moderatus debet esse, qui philosophatur, nec quicquam supra peram cogitare. TIM. Probo haec tua dicta, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligure *hoc* dimensus. THRAS. O respublica, legesque! Pulsamur a scelesto in civitate libera. TIM. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam choenices supra mensuram.—Sed quid hoc? Plurimi convenient; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploraturorum. Quapropter cur non, condescendens hanc rupem, ligonem dadum fatigatum paululum recreo: ipse verò, congestis saxis plurimis, *in-eos* procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV. *Judicium Vocalium.*

**A** Rhontem-agente Aristarcho Phalereo, Octobris incuntis septimo actionem instituit Sigma contra *Tau* coram septem Vocalibus constitutis *Judicibus de vi et rapina*; dicens spoliari se omnibus *vocabulis* quae cum duplice *Tau* proferuntur.

**SIGM.** **Q**UAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, res meas usurpante, et unde minime oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audiisse-dissimulabam prae modestia, quam servare me nōstis, eum erga vos, tum alias erga syllabas. Quoniam verò

eo procedit avaritiae et amentiae, ut, ad ea quae saepe invitus tacui, jam et *alia* plura violentiae-facinora-adjic peace, ipsum *ergo* nunc prae-necessitate reum-ago apud vos, qui utrumque nostrum novistis. Occupat vero me non exiguis timor super oppressionem hanc, hanc *in-quam*, mei-ipsius *oppressionem*. Nam, ante patratis semper majus aliquod *facinus* addendo, expellet me prorsus domesticam e sede, ita-ut parum absit quin, silentium agens, ne *vel* inter literas numerer; in aequali vero versentur metu et CAETERAE LITERAE. Aequum est ergo non *solùm* vos, qui nunc *jus-dicis*, verum etiam caeteras literas incepti hujuscem observationem aliquam exercere. Nam, si cupientibus *quibusque* ex ordine apud has *literas constituto* in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur, non video quomodo *literarum* ordines retinebunt jura illa, juxta quae res a principio constitutasunt. At neque arbitror vos unquam eò negligentiae et conniventiae venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, est mihi quoque supersedendum iuriā-affecto. Utinam itaque et aliarum *literarum* audaciae tunc repressae essent, simulatque inceperant contra-*leges-agere*. Neque enim in hunc usque diem pugnaret *Lambda* cum *Rho* disceptans de voce *Cisseris* (i. e. *Pumice*) et *Cephalalgiā* (i. e. *Capitis Dolore*.) Neque decertaret *Gamma* cum *Cappa*, et saepe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomentis*, sive *Floccis fullonicis*). Desineret vero idem *Gamma* cum *Lambda* pugnare, abripiens ei vocem *Molis* (i. e. *Aegrè*) imo prorsus suffurans. Et cessarent etiam caeterae *literae* conturbationem illicitam moliri. Pulchrum enim est unamquamque in eo, quem sortita-est, ordine manere. Transcendere vero eò, quod non oportet *ejus* est, qui *jus* solvit. Et qui primus has nobis *leges* constituit, sive *Cadmus* fuerit insularis ille, sive *Palamedes* *Nauplii filius* (quoniam *Simonidi* attribuant nonnulli sagacitatem hanc) *hi*, *in-quam*, non *solùm* ordine (i. e. *per certum ordinem*) juxta quem loci nostri confirmantur, determinarunt, quae prima fuerit *litera*, quae secunda; sed et qualitates, quas nostrum unaquaeque habet, et potestates cognoverunt

(i. e. perspexerunt.) Et vobis, ô Judices, majorem (i. e. primum) tribuerunt honorem, quòd per vosmet-ipsas potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò ut ex omnibus nonnullae, illae, nempe, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta haec igitur *statuta* par est, Vocales leges hásce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quām quo vocatur) hoc, *inquam*, per Deos, nisi vestrūm duae, bonae et aspectu decorae, *Alpha* scil. et *U*, ad ipsum convenis-sent, ne vel audiretur. Hoc itaque, *tale cum sit*, plu-ribus me injuriis afficere est ausum, quām *aliquis* un-quam vim-inferentium, nominibus me verbisque pa-triis expulso, conjunctionibus verò simul et praepositioni-bus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò et a quibus incipiens *haec fecit*, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc op-pidulum non inamoenum, et colonia, ut rumor obtinet, Atheniensium) adducebam verò *mécum* et fortissimum *Rho e vicinis meis* optimum. Diversabar autem apud poetam quendam comicum (Lysimachus vocabatur, ab-origine quidem, ut apparebat, genere Boeotius, at) postulantem e media *se ortum* dici Atticā. Apud hunc quidem hospitem, hujuscē *Tau* deprehendi avaritiam. Quamdiu enim paucis manus inferebat, *tettaraonta* (i. e. *quadraginta*) dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutri-tarum. Praeterea *eandem hanc literam* *Tau* arripiwentem *Temeron* (i. e. *Hodie*) et similia, *eam inquam*, *ita se gerentem* sua haec vocare, et erat mihi auditu tolera-bile, et non admodum remordebar iis de *rebus*. Quan-do verò ab iis incipiens ausum-est *Cattitteron* (i. e. *Stannum*) dicere et *Cattuma* (i. e. *Corium sarciendis calceis aptum*) et *Pittan* (i. e. *Picem*) deinceps verò nequaquam erubescens etiam *Basilittan* (i. e. *Reginam*) nominare *est ausum*; non mediocriter de hisce stoma-chor, et excandesco, timens ne, temporis-progressu, quis etiam *Suca* (i. e. *Ficus*) *Tuca* nominet. Et mihi, per *Jovem*, animo despondenti, et opem-laturis omni-

bus destituto, condonate ô *Judices*, justam hanc iram. Non enim de parvis et vulgaribus periculum est *mihi* spoliato, *quippe*, familiaribus et consuetis *mihi* literis. Raptam enim avem meam loquacem *Cissam* (i. e. *Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem *mihi* *Phassam* (i. e. *Columbam*) cum *Nessais* (i. e. *Anatibus*) simul et *COSSUPHOIS* (i. e. *Merulis*) *idque*, interdicente Aristarcho. Eripuit verò *mihi* *Melissas* (i. e. *Apes*) non paucas. Invasit autem *Atticam*, et ex ea media *Hymettum* abripuit vobis aliquisque syllabis spectantibus. Sed quid haec dico? Totâ me *Thessaliâ* ejecit *Thettaliam* dicere volens, postquam et totâ *Thalassâ* (i. e. *Mari*) me exclusit, nec *Seutlôn* (i. e. *Betis*) in hortis *meis* pepereit; adeò-ut, quod sanè dici solet, “ne vel *Passalion*, (i. e. *Paxillum*) *mihi* reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis *mihi* et *vos* ipsi, quum nunquam *Zeta* accusârim, cum-eripuit *mihi* *Smuragdum*, et totam abstulit *Smyrnam*; neque *Xu*, foedus omne cum violârit, et habeat *Thucydidem* historicum talium facinorum auxiliatorem. At vicino meo *Rho*, quum aegrotârat, *venia* est *danda*, cum vel plantârit apud se *Myrtos* meas, et prae melancholia me aliquando in *Corrhes* (i. e. *Maxillam*) percusserit. Et talis quidem litera sum ego.

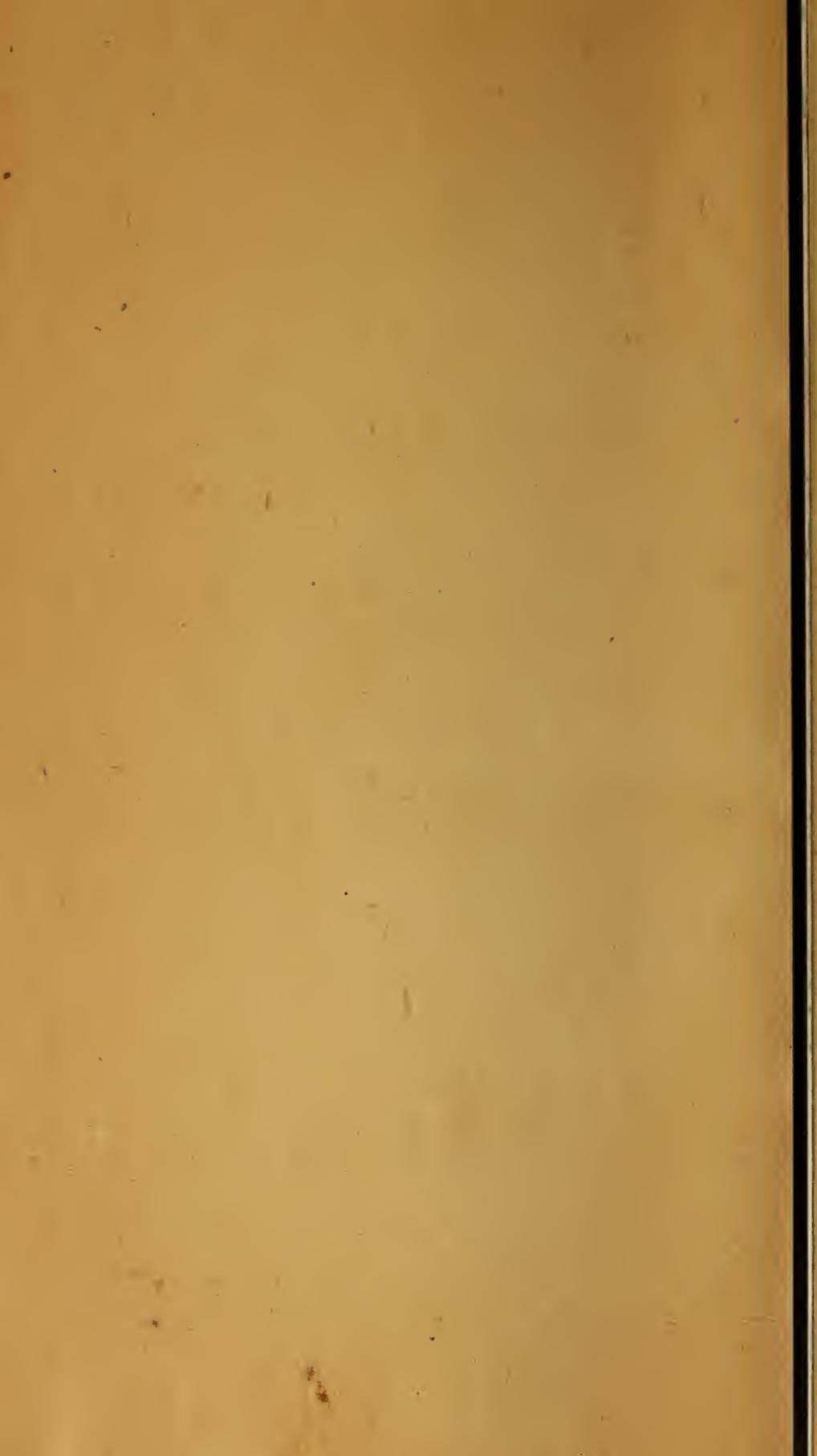
3. Consideremus verò, quâm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinuerit; sed et *Delta* et *Theta* et *Zeta*, et, pene dixerim, omnes literas injuriâ affecerit. Ipsa *mihi* injurias passa elementa vocato. Audite, ô *Judices Vocales*, *Delta* dicentem, “Meam abstulit *Ende-*“ *lecheian* (i. e. *Assiduitatem*) volens contra leges om-“nes *Entelecheian* dici;” et *Theta* plangentem, et capitis crines ecellentem, eò quòd privata sit *Colocyn-*“thes (i. e. *Cucurbitâ*) et *Zeta* dicentem, quòd non “diutius sibi licet *surizein* (i. e. *fistulâ canere*) vel “*salpizein* (i. e. *tubâ canere*) neque vel *gruzein* (i. e. “*mutire*.)” Quisnam haec ferat? Aut quae poena suffecerit contra pessimum hoc *Tau*? At hoc *idem Tau* injuriis-afficit non solum literarum genus *sibi-ipsi* contribule, sed jam et *in humanum* quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri

linguis. Imò verò, ô Judices (res enim humanae me rursus de lingua obiter submonuere, quòd et *ex* hac me partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam* facit; ô linguac re-verâ morbus *Tau*! At redibo ad illud *unde abii*, atque *cum* hominibus defensionem-con jungam de iis-quibus in eos immoderatè-agit. Nam *vocem* eorum *vinculis* quibusdam torquere, et disceperere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon* (i. e. *Pulchrum*) vocare, *tum* irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan* de *Clemate* (i. e. *Palmite*) loquitur: hoc *idem* verò *Tau* (enim vero *haec* est *res* vèrè misera) fecit *Clema esse Tlema* (i. e. *Miseriam*.) Et non solum plebeios *homines* injuriā-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, *inquam*, *Tau* et huc insidiatum est; et *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus laedit, at *re-ipsâ* quomodo? Deplorant, *nempe*, *idem illi* homines, et fortunam suam lugent, et *Cadmus* saepe execrantur, quòd hoc *Tau* in literarum genus induxerit. Ajunt enim tyranos hujusc *literae* corpus secutos, et ejusdem figuram imitatos, tali deinde *in forma* fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò eodem, et perniciosae illi fabricae, *nempe cruci*, malum accessisse cognomen. — Propter haec igitur omnia, quot mortibus censemus dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium merito restare, *nempe*, ut poemam sustinent in illa ipsius figurâ. • Crux enim ut sit, (i. e. *quod omnino existit*) ab hoc fabricatum est (i. e. effectum est) ab hominibus verò *sic* nominatur.

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